1834

PAPERS
OF
SHAKERS

246

OHIO
Union Village

Union Village August 21st 1835

Elder Elazar

We received your lines by the hands & those matters & things relating to carding & grinding were committed to the direction of the deacons It is true as you were informed that there are some visitants here from the east namely Elder David Meacham, br Luther Copley, Eldress Betsy Hastings, & Joanna Kitchel. they arrived here in the evening of the 19th all in usual health except Luther who was quite unwell but is again better. they have not yet commenced visiting here — and when they will be at Watervliet is now unknown to us - but you need not look for them under a week or 10 days hence - It is not expected their visit will extend into Kentucky, and you have as much previous notice to be prepared to receive them as we had, & we hope they will meet with every kinde reception & satisfactory visit at Watervliet - Your several matters thein spoken of we shall expect you will dispose of them according to circumstances & your discretion. It is at present a general time of health with some exceptions - We were glad to learn that you had no serious difficulties to relate sickness excepted - Accept with this our love & good will -

Solomon

Eleazar Wright, or Da
Lebanon
O

South Union, Ky.
MAR 21 1836

Form of a Deed proper to be given to convey Land from the World to the Joint Interest.

This Indenture, made the twentieth day of November in the year of our Lord one thousand eight hundred & fourteen - between John Dean of the Town of Canaan, in the County of Columbia and State of New York & Isabella his wife, of the first part, and Richard Spier & Stephen Munson, the present Deacons & Trustees of the Temporalities of the Church or Society of Believers, at Lebanon, in the Town of Canaan, County of Columbia, & State of New York, commonly known by the name of Shakers, of the second part - witnesseth, - that the said parties of the first part, - for the consideration of One thousand Dollars of lawful money of the United States, to them in hand well & truly paid, by the said parties of the second part - for & on behalf of the aforesaid Society, - at or before the sealing & delivery of these presents, - Have granted, bargained, sold, conveyed and released; - & do by these Presents grant, bargain, sell, convey and release, unto the said parties of the second part, - their survivors and survivor of them, - their and his heirs and assigns or successors in trust - All that certain parcel of land situate in the town of Canaan, in the County of Columbia & State of New York: beginning, &c (here insert the courses, distances & boundaries) containing one hundred and fifty acres of Land; and also all the Estate, Right, Title and Interest of the said parties of the first part, both at law and in equity, in and to the above bargained and conveyed premises; - together with all and singular the hereditaments, & appurtenances thereunto in any wise belonging: - To have & to hold the above bargained and conveyed Premises with the hereditaments and appurtenances, unto the said parties of the second part, the survivors & survivor of them, their & his heirs and assigns or successors: In trust nevertheless, to and for the use of the aforesaid society called Shakers; to be enjoyed, managed, improved, and disposed of by or under the superintendance & direction of the Deacons or Trustees, who may from time to time be appointed or chosen, according to the Covenant or Constitution of the said Church or Society: to take charge of and manage their temporalities for the use & benefit of the said Society & for no other use or purpose whatsoever - And the said John Dean for himself, his heirs executors and administrators, Covenants and agrees with the said parties of the second part and their survivors & survivor of them, their & his heirs and assigns, to warrent and defend them, and every of them; - and the Deacons or Trustees who may from time to time be and appointed, as & for the purpose aforesaid, - in the quiet enjoyment of the above conveyed and released premises, with the appurtenances - against the lawful claims of all persons whatsoever: And also to make and execute such other and further assurances, to vest a free and absolute title in and to the said bargained and released premises, with the appurtenances in the said Parties of the second part, & the survivors and survivor of them, their & his heirs and assigns ~~successors~~, for the uses and purposes aforesaid, as the said parties of the second part & the survivors or survivor of them, their or his successors or assigns or the Trustees of the said Church for the time being shall by their counsel learned in the law reasonably devise & require - But such assurances to be made at the expense of the parties demanding the same.

Sealed and delivered in presence of } In witness whereof the said parties of the first part, have to these presents set their hand and seals - the day & year first above written.

Sealed & delivered in presence of }

Form of a Conveyance from an Individual to the Joint Interest

This Indenture made the fifth of December in the year of our Lord one thousand eight hundred and fourteen between, Samuel Johnson one of the members of the Society of Believers at Lebanon, town of Canaan in the County of Columbia, State of New York - commonly called Shakers of the first part - and Richard Spier and Stephen Munson, the present Deacons or Trustees of the Temporalities of the said Society or Church of the second part: - Whereas the said party of the first part is seized in fee simple of a certain tract of land herein after described, with the appurtenances thereunto belonging, situate in the town of Canaan aforesaid lying &c (here describe the situation courses distances & boundaries) - And whereas ~~the~~ said land was purchased & paid for with the monies belonging to the aforesaid Society & the said party of the first part was vested with the fee of the aforesaid Premises with

under the last piece, when the Press is full. Screw it thouroghly & let it stand two nights, or until it is well cooled. Then if you want to Press it over again, open the Press & sprinkle the cloth well, bring the joints into the paper, then press it over again as above directed. All the pieces put in at one pass full should to be nearly of a width, otherwise the cloth will not press so well & the boards will be liable to get split. It needs great care in pressing thin cloth, both in heating the Press, & sprinkling the cloth for it is not done right. it is very apt to, the papers & injure the cloth. It requires the hardest & smoothest papers for thin cloth.

Jethro

To brother John Wallace. I want to see thee very much, & wants you must come over & see me one of these mornings, I shall be very happy in meeting thee. "for I want to talk with thee about machine cards. but knowing it to be a very busying time of the year & Doubting whether you will come, I think it best to write on the subject. We have a large quantity of cards on hand, & but little sale for them even if we should put them at ever so low a price, by reason of so many card makers around us. we want to know, whether they would sell in the western Country, & at what price. also what quantity would be like to sell in a season. the current price last year was $3-25 a foot but we would deliver them, now at Newyork. or at Newlebanon, at $2-50 a foot. the same quality that Peter carried out for your machine. We have also some cards on hand, of a better quality, more than one quarter more teeth in them. these we will deliver either here or at N Y. at 3 dollars a foot. if the quantity should be considerable that should be wanted we would deliver them at the above price. but it would not be supposed that a contract would be made so for off for less than several hundred feet. Now brother if you will look into these matters & inform us what prospect there is. you will do us a great favor.

One thing more there is a man by the name of Peter, B. Newton that went from these parts in our debt, the last we heard of him he was in, a corner of the state of Kentuckey. in the Town of Cythiana living with Matthew Lyon, formerly a member of Congress. if you can find out whether he is there or not. in a way which he will not mistrust, & if he is, whether he has any property. & keep the matter close from him & let us know. if he has, we shall be glad to send you his obligations to collect. Please to write, as soon as you can find out these matters. This with our Love to thee & all the rest.

Richard & Jonathan Thorn

Note If there should be a prospect of considerable sale for cards in the western Country, we think we had rather undertake to convey them to Pittsburg, than to lose the chance. if there should be no more sale there than there has been. but likely we should have to put on an extra price. if we conveyed them so far.

New Lebanon June 9th 1834.

Beloved Eld. Eleazar,

Although I wrote you by Br Rufus, who is now on his way to U. V. yet as he expected to make a short stop at Port Bay, and also at North Union, this may perhaps reach you before his arrival. The occasion of my writing now is this - I was at Hancock last wednesday, and saw Elder Nathaniel, who had just arrived from Enfield. He returned me the M.S. I had sent by him for Comstock's perusal, and informed me that he was much pleased with it, and expressed a desire to publish it in his History. But we do not feel authorized to comply with his wishes without the union of our western brethren - more especially of your Ministry, yourself and Elder Benjamin - for I suppose the acct. of the mob of Augt. 27th 1810, was drawn up by Eld. B., as it first came to us in his hand writing, shortly after the event took place. The acct. of the events of Janry 1st 1811, was received in a letter from Father David to Br. Isaac Turner. This is all the accts we have in M.S. of those two mobs; and if it is agreed that C - shall publish them, to which we presume you will have no objections, we would like to know if you would wish to add any further particulars to those accts or what you think of their being published in their present form. I learn from Eld. Br. Wm. Deming that Majr Robinson (or Robertson) on his return home, after the affair of Augt 27th in company with some others of his Brother officers, by some cause, (he knew not how) their horses got frightened & threw their riders, by which means Robinson had his thigh broke, another of the officers had his arm broke, and another got badly hurt - that R was laid up a long time with his broken thigh, so that he was unable to attend the expedition of Janry 1st - E. Br. Wm also informed me that he and Davis Comeal were present when the committee examined the young sisters in the young Believers family near the meeting-house, and that R after finding the young sisters determined to maintain their faith, began to preach to them against their manner of life, and attempted to quote a text of scripture (he thinks some of Paul's words) but making a blunder in his quotation, one of the young sisters (Allura Kitchel) a girl of 16, very promptly told him he did not quote that scripture right, and then repeated it correctly, and told him she would answer him in the next verse, and accordingly repeated it - that D. Comeal immediately turned to R - and shamed him severely, and said, "That little girl knows more about the scriptures than every skin of you"; and bid him get along out of the house for shame, &c. Now if you or any one else can recollect the quoted text, I will thank you to mention it - also any other particulars worthy of notice in the transactions of that memorable day, which are not in our possession - But perhaps you may think we have sufficient already, as we have an account of the principal transactions that are worthy of putting in print;

[illegible] my mind, I'll begin my letter -

if so, it is well enough - But the reason of my being thus particular is, an impression that pre
that after seeing the events of that period in print, you might regret the some remarkable circumst
-ces, unknown to us, had not been noticed - If you have not the original manuscripts in your possessi
you may not recollect the particulars contained in them - but as you mentioned in your
last that Eld.r B— was expected at U. V. in June, by consulting with him & Br. Rufus,
satisfying your own minds, you will doubtless be able to satisfy us - With regard to the p
priety of publishing inserting the names of the leaders & principle agents of these transactions, we
leave that to your feelings in council with those concerned with you; and whatever
communications you feel to make on these subjects, that cannot be comprised i
a single letter, may be sent by Br. Rufus on his return. So much concerning matt
written so lately - But I must inform you that I am authorized by our Elders to
commission you to give their good love, together with the love of the whole Church
to Br. Rufus & Br. Isaac - and that they may feel and know for certain that we
still love them and hold them in daily remembrance in our best wishes and
ardent prayers for their blessing & prosperity, you are hereby authorized to hug
and kiss them for us all, and tell them we do love them & we will love them
And in obedience to the authority hereby given & communicated, you are and
shall be fully entitled to a good portion of the same good love, and have ample
permission to communicate thereof as freely & as extensively as you think proper.
Tell Br. R. it is still a general time of health in the Church & Society, and that we
all find enough to do, to keep us out of idleness & mischief — Also tell him that Eld.
Nathaniel informed me that the Harvard Ministry, after a comfortable visit
at Enfield, started on their journey homeward last monday morning, (June 2
and that Sister Betty was in better health than when they left Newlebanon -
But I must hasten to a close, for other business crouds upon me - I have co
rected the 7.th proof-sheet of the little Manifesto, and I find there will not
be matter enough in the selected chapters to fill out the 120 pages which we calculated to fill — we are
therefore under the necessity of making some further selections, & of preparing
the matter for the press — We have accordingly pitched upon Br. John's letter to Ston
from which we have concluded to select his statements & some of his own experiences
beginning at the bottom of page 466, which we shall introduce with a few pre
liminary remarks, and extend it to the close of the 2.d section, omitting those sentenc
that are merely of local concern - If that should not be sufficient to fill out the
last sheet, we have thoughts of selecting the close of the 3.d section, beginning a
the 483.d page, last paragraph. I expect to go to Albany tomorrow or next day & use to the
finishing of the business — So you see I have my hands full, and have now
only time to subscribe myself your friend & fellow labourer in the gospel —

Seth.

New Lebanon
June 10

25

Eleazar Wright,
Waterviet, (near Dayton,)
Montgomery Co. Ohio.

New Lebanon August 12th 1834

Beloved Elder Eleazer,

Yours of July 28th came to hand the 8th inst. and was thankfully received. The cordial union expressed of having the acct of the Ohio mob published was satisfactory; but you did not say whether you wished the names of the principal actors in that mob to be suppressed or not. This may be a matter of some importance, in case the books should obtain a circulation in your vicinity, as the acct might excite the ill will of those persons or their friends against the Society. But if you have no fears on that ground, we can have none. Perhaps the popular feeling at the present day is against the mob — if so you can have no apprehension of trouble on that score — the point however ought to be settled before the acct is published. I have finished & sent on my history to Comstock; but did not like to forward the acct of the O. mob till I heard from you. Mine was sent by Elds. Nat. W. who expected to see the man. I shall probably hear from him soon, & shall perhaps send the O. mob acct on. How long before the work will be printed I cannot tell — perhaps some months — and if you conclude not to have those names printed, it will be necessary for us to know in season, so as to send word what names you would have suppressed.

Respecting the Deed, I find on examining the copy that there is no pecuniary consideration attached to the conveyance. I do not know what the laws of O. are respecting the conveyance of landed property; but among us a Deed is of no use without some pecuniary consideration, unless in cases where it is given to natural heirs, or to some incorporated Society. This law, like all the rest of our laws respecting real estate, is founded on the old English laws, and, unless otherwise enacted by a statute law of the state, is the original law of all the states. In order to make our Deeds valid in law, we generally put in a consideration of one dollar; but 10 cents, or even one cent will answer the requirement of the law. After due consideration of the matter I can see three ways in which the Chh can be secure in relation to that land — i.e. in case the laws of O. as to landed property are like ours. 1. Let J. A. give a Quit-claim Deed to Br. Malcom & let him re-deed it to the present Trustees. 2. In case his Deed is recorded, and the land is legally secured to him (according to the laws of O.) let him (J. A.) make a transfer Deed to the present Trustees. 3. In this state 25 years peaceable possession gives a title (in some states I understand 21 years is sufficient) According to Malcom's Deed it appears that the Chh at U. V. has had peaceable possession of that land almost 26 years — and if the laws of O. require no more than 25 years peaceable possession to constitute a title, then the land is already secured to the Chh by possession, and nothing more is necessary to be done about it. Now if you or Brn Nation can make enquiry, and see how that matter stands, and it is agreed what shall be done, & if it is still found best for J. A. to give a Quit claim or a transfer Deed, then let me know and I will see that the business is done.

A letter from Br Rufus dated at Whitewater July 25th was rec'd the same day with yours, which was very acceptable and diffused much joy through the Chh. I was very glad that he expected to return by the way of N.V. Indeed it was my opinion upon they left home that their best & cheapest way would be to return the same way they went. But that they will probably be better able to ascertain before they leave Ohio. I have sent on by mail 4 copies of the Evidences - 1 to you 1 to Elder Solomon, 1 to Elder Benjamin & 1 to Elder Samuel - You will probably inform me in your next whether yours arrived safe - As mail carriage is not altogether safe for the conveyance of Books, and as the postage per each book is 30 cents, which is more than 3 times the original cost of the books, I thought I should not send any more by mail, unless by particular request. I rec'd last week a Newspaper from you & Elder Benjamin charged with postage to the amount of 1.25 cents letter postage for 1¼ oz. packet - It had lain in the P. Office several weeks, and I had sent for it several times, being informed that it was a Newspaper, closed at both ends & charged as above, but by an opening in the wrapper it was seen to be a Newspaper - I refused to take it at that price, and the obstinate P. M. refused to let it go for less - so there it lay - At last I went myself & demanded it as of right, at Newspaper postage - The P.M. said there was writing on it, and according to law he must exact the full amount of postage, I wished to know what the writing was more than the direction & names of the senders - He showed me, it was with genuine love. & shewed me the law which forbids any written communication on newspapers or other printed sheets more than a proper direction - I took his law & showed him that where any communication was made with the design of evading the law & saving letter postage he was right, and he had before admitted that he did not believe it was done with any such design, but considered it a mere compliment - made without a knowledge of the law or any evil design - I insisted that he had a discretionary power in such cases & could if he would give me the paper without violating the law or his oath of office - So after a long parley, he gave up the paper - but pretended he did not feel altogether clear in his conscience about it - But I would not give a fig for his conscience - He is a snake in the grass, & a very slick one too, where he can get money out of Believers - I have been particular in mentioning this circumstance, in order to put you on your guard. I should be glad if we had an honest P.M. but so it is, & we are obliged to secure what we send to his office in the best manner we can, so as not to be imposed upon.

I cannot withhold the expression of my joy & congratulation to you and all our western friends for the blessing & privilege you have in the visit of our beloved Br Rufus & Isaac. Were I an inhabitant among you I should prize it highly, knowing them as I do, & their ability to be useful to the people in the west, by a ministration of useful & profitable gifts & blessings.

The season has been remarkably warm for the greatest part of the time
the beginning of July - Thermometer from 80° to 97° in the shade - July 9th
warmest day we had for many years. 97° in the shade & 124° in the sun —
all, or nearly all killed by a severe frost in May - no peaches, nor pears nor
es nor currants, and very few apples, hardly worth naming - all for the best.
t, when not used with discretion, genders Cholera. Summer crops & gardens
orable - Good hay weather - Very dry for a fortnight - since last Saturday we
ve been blessed with refreshing showers - the face of the earth seems smiling
erfurous & beautiful - Report says the Cholera is getting into N. York and
Albany, and the wicked inhabitants, half frightened to death for fear they
ill die, are thronging the country for safety - Last Sabbath our street
was crouded with stages, coaches, & various other vehicles so that it was very
difficult for passengers to get through the street - meeting house crouded, and
hundreds strolling round, unable, or unwilling, to get in - poor mortals! They better repent
of their sins, & then they will not be frightened about the Cholera. All the buildings
about the pool thronged to excess - Saratoga Springs ditto - streets of the latter
thronged like the streets of N. York in the most busy season of the year.
The great query is, "What shall we do to avoid the cholera?" The doctors
tell them - "Be temperate, and let the women alone." This is a hard
saying - Their pleasures & their lusts constitute their life - all that
is worth living for in this world — and so it goes -

Our Ministry started for Waterlist yesterday morning - Expect the
Elders from Sodus there soon - Will be gone some weeks - Busy times with
us - work enough to do, both temporal & spiritual - life & zeal stirring
among us - general time of health - no cholera here yet - and I believe
no apprehensions of it - We have lately heard from Harvard & Alfred
general health and prosperity in those places - Deacon Daniel & Brother
Comstock B. & 2 sisters from Hancock are now on a visit to the East, and
expect to go as far as Alfred - Elder John Warner deceased July 4th —

Our Elders wish me to convey their love to you & Elder Ispachar, and
wish you to make free with it, and communicate it as far as you think
proper - Accept also of my kind love and best wishes for your happiness
and prosperity & all those with you - not forgetting Elder Ispachar & those
in the lot with you - I love them, tho unseen - and I sincerely hope
the visit from the east will be attended with a good increase in all the
good gifts of the gospel - in love & union - stronger & stronger between
the East & the West - May the golden chain of Mother's blessed love & union
which surrounds her children - I mean her faithful children, with so many
protecting gifts & orders, grow brighter & brighter - So prays your friend Seth

Rec'd Lett
13th Aug 1834

Eleazar Wright
Naturalist, near Dayton
Montgomery Co. Ohio.

Q

Know all men by these presents that I Malchom ... of ...

Dec. 1st 1834. Seth solus in his chamber.

What shall I say, or what can I do? I have waited long, very long, and very patiently too, for a letter from E.B. in answer to mine of Augt. 12th but none comes yet — What can be the reason? After looking & waiting through all the month of September, I said, Surely he will write by Br Rufus, if he don't before — Br R. returned — but no letter for poor me! What can the matter be? "Why, (says Br R.) he was about preparing & putting up a box of books, and perhaps he has concluded to omit writing till he gets ready to send them on." Very well — then I'll put on a little more patience and wait a little longer — perhaps the letter may come yet — So I waited till Br R. had been at home more than two weeks — had gone to Waterviet and staid more than four weeks, and no letter yet! What is the matter? Is he sick — or dead — or has his letter miscarried? possibly mine has never reached him — Well, I must write again and enquire into the matter, and if — but stop — I'll go and see Br R — first, and enquire of him — (he had got home the evening before) away I posted to the Ministry's shop — and behold he had brought the box of books! — Several bundles for me — glad, very glad to see the books — It must be that Br E. is yet alive and doing well — But where is the letter? "perhaps (says Br R.) it may be in one of the bundles" — I eagerly opened them — It is not in this bundle; nor in this — where can it be? Is it possible that he has not sent one? — Or can it be that he has not received my letter? "It appears to me, (says Br R.) that he mentioned something about a letter from you — but I don't recollect so as to say positively — for it was a very busy time with us after we returned to V.V. and so many things passing in so short a time that it is difficult to recollect every particular." Well, I thank him for his kindness in sending us such a liberal donation of books — but not for the letter — for that has not come, and I cannot thank him for what I have not yet received — I wrote in June requesting some further information respecting the great mob, &c. This letter he answered July 28th which I rec. Augt 6th and in which he spoke of making further enquiries, and mentioned something concerning a vision seen the night before the mob, of Gen Washington at the head of a powerful army, ready to protect the Believers — which he would endeavor to get the particulars &c. But one request remained unanswered viz. Whether they would have the names of the leaders of the mob supposed or not — I therefore wrote again, & requested among other things, a particular answer to that question — refering him to Br R. & E.S. for their advice in the matter — observing that perhaps the mob had become so unpopular that they would care nothing about suppressing the names of its leaders — But I did not like to let Comstock have the M.S. till that question was answered, tho he had requested to publish it, &c. &c. and now I have opened my mind, I'll begin my letter — different opinions, as to what

Dearly beloved Elder Eleazar,

Lest my letter of August 12th should unfortunately have miscarried, and never reached you, I will endeavor to recapitulate some of the most essential particulars, (for I have no copy of it, a circumstance which in this case I now regret,) One particular item of it alluded to the Deed - I went to Hancock after I received your letter of July 28th and mentioned the matter to Elder Nathaniel V. E. Br Wm Deming. They felt full union in having J. Allen give a Quit-claim - But it struck my mind that according to the laws of this state, 25 years peaceable possession gives a title to landed property, and I mentioned it to them - They said that in the state of Massachusetts 20 years peaceable possession confers a title - Hence we concluded that unless the laws of Ohio required a greater length of time, or did not acknowledge a title by peaceable possession, there could no difficulty arise respecting the land in question - I therefore referred the matter to you for further investigation, as you could doubtless soon ascertain whether a Deed from J. Allen is requisite, and inform me & I will proceed accordingly.

I also wished you to inform me whether it would be advisable to omit the names of the leaders of the great mob - We had concluded to suppress, in my history, the names of the principal leaders of mobs and persecutions in these parts; because their posterity are yet living in our vicinity, and are quite unfriendly enough now, at least some of them, and we do not wish to excite their animosity, nor do any thing to revive that persecuting spirit in the children which actuated their fathers. But perhaps you are not so exposed - and if you apprehend no danger in publishing the account as it now stands, with the names of the principal leaders attached to it, I wish you to let me know soon - I have kept back the M.S. from Comstock, because I was unwilling to put have it printed till that matter was decided - How much longer he will be willing to wait for it I cannot tell at present - He had calculated to publish his book this fall; but has not yet been able to accomplish it - and our mind Enfield brethren think it rather doubtful whether he will be able to put it to press before spring - yet I wish to be in season for him - I sent him all my M.SS. last August, and he appears to be much satisfied with them.

These, as far as I recollect, are the most essential particulars contained in my letter of Augt 12 to which I looked for an answer - whatever further communications you have to make will be gladly received and duly attended to by your everlasting friend & well wisher,

Seth.

N.B. The hymns, as far as I can learn, give general satisfaction - many of them are entirely new to us, and are considered valuable & interesting as they afford a fair specimen of the good faith of the writers, and plainly show that they have a full understanding of the nature of the work of God and the requirements of the gospel - I rec.d one by mail some time ago; also 6 copies of the "Decision of the Court of Appeals" for which I return you my kind thanks - a number more I find have been sent in the box of Books - It is a valuable document, and ought to be in possession of every society of Believers against the time of need. We shall send one to each Society for future use if needed.

I am authorized by our beloved Ministry to communicate their kind love to you & your companions, and to dispense the same as far as you think proper - Br Rufus, in particular, wishes you to receive his special love & blessing to you & E. Issachar & Br Robert & Eldress Salome and Sister Eunice, with all of whom he has so lately had an agreeable visit, which has greatly increased his love & interested his feelings for your happiness & prosperity - He also wishes to return you his particular thanks for your liberal donation of Hymn books. In this expression of love & thanks I also beg to participate. Br. Rufus wishes me to apologize to you for his not writing himself, as he has been very full of business ever since his return - having had many visits to make & receive, & having also had many letters to write - Besides writing to the eastern Ministers, he has written to Union Village, which he thinks you have probably seen or been informed of - stating the time and circumstances of his journey home - He has also written to South and North Union - Br Isaac has also written to Union Village - He is now deeply engaged in his school, but wishes to send his kind love with that of Br R.

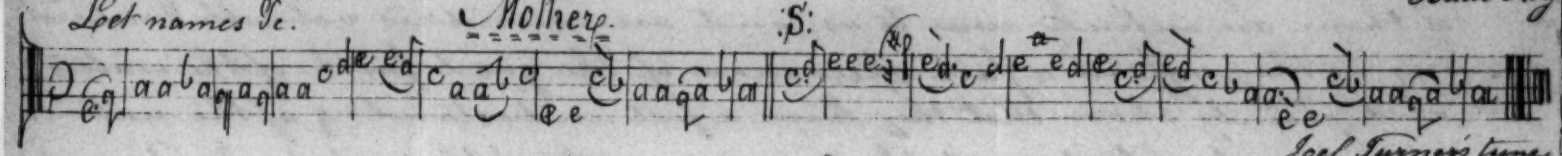
P.S. Dec.r 8. The Ministry & Elders of the Chh. at N.L. have agreed to recommend to all the Societies of Believers in the land, both east & west, to meet together in their respective families or societies (as may be most convenient) on the 1st of March 1835, at 6 o'clock P.M. and sing the two following Hymns viz. 1st That entitled Mother: "Let names & sects & parties &c." 2. "How precious is the way of God &c." as both may be found in our Hymn Book printed in 1813, page 78 & 118. altering one line in the latter in v. 11. so as to read "From Alfred to South Union plains."

That day is said to be the birth day of Mother Ann, who was born on the 29th of February 1736, which of course comes on the 1st day of March, as there will be but 28 days in February. The Ministry wish you to communicate this notice to Elder Solomon, who will advise the proper means of communicating the same to all the Societies of Believers in Ohio & Kentucky, together with any additional gift he may feel on the subject.

S.

N.B. Lest the same tunes in which we sing said hymns in are not known in the west, I subjoin them below. My best love to E. Eleazar &c.

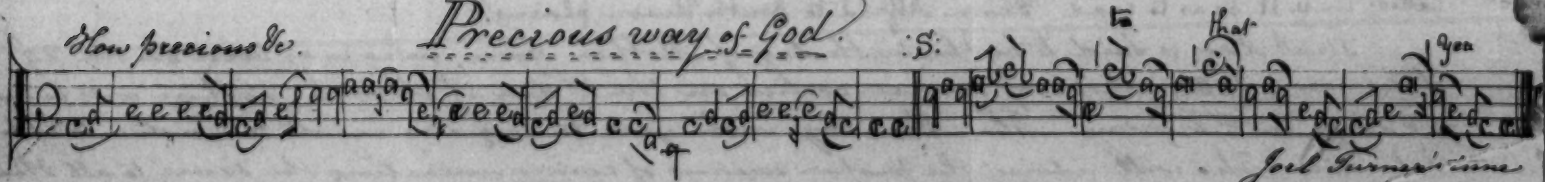
Isaac N.y



Eleazar Wright,
Waterviet near Dayton,
Montgomery Co. Ohio.

Single.

Dec. 1st 1834
Seth rolls in his chamber



Waterviet Feb. 10th 1824.

Beloved & respected brother Eleazar,

I received thy letter of Oct. 27th on the 10th of Nov. and soon after, the first part of the late edition of the Testimony. I have waited long for the remainder of the Book, but it has not yet arrived; I have therefor given it up as lost. The part which I have received, as a sample, appears to be well executed, as to paper & printing, and is, I think, honorable to the Society, & to the brethren who bore the burden & performed the work. I regret however, that there is not more uniformity of opinion between us & our beloved & highly esteemed western brethren respecting the manner of terminating verbs in the 3. person sing. of the present indicative. This is indeed a small matter compared with the faith & spirit of the gospel. But as union is an important gift among the faithful, and as uniformity in outward things, and especially in whatever is made manifest to the world, tends to carry conviction to mankind that we are united in a spirit of oneness; so every deviation from that uniformity will have a contrary effect, wherever it is observed. But if our western brethren have any weighty reasons in favor of the practice adopted by them, which are sufficient to render an alteration on our part an object of importance to believers, we do not feel ourselves too old nor too big to learn; but are willing to reject our imperfections whenever they are made manifest to us, and to adopt whatever we find to be a more perfect manner: for our desire & labor is to gain an increase in every thing virtuous, whether pertaining to the letter or spirit. So much for the lisping termination eth. —— As to the singular pronouns thee & thou &c. we have never made any particular objections to the use of them in our written communications to individuals, whether directed to believers or to the world; and we are far from wishing to break union with our western brethren on a subject which, in itself considered, is of so little importance. And indeed we should be very sorry to differ with them on any subject which merely concerns the letter, so long as we are able to keep the union of the spirit; and we hope never to suffer the letter to kill the spirit in any manner whatever. But having tried the experiment a number of years ago, we found it very difficult to bring this manner of expression into general practice in our familiar conversation, without producing not only a confusion of tongues, but a confusion of senses; and perceiving that it tended rather to destroy simplicity than to promote it, the subject was abandoned as useless & unprofitable. If our western brethren have had better success, and have found the object really important & useful, and have discovered any method by which they have been able actually to introduce it into general & correct practice, we should be glad to know it; perhaps we may be induced to follow their example. I do not dispute that much may be said in favor of it, and so there may in favor of Greek & Hebrew; but whether the object is of real importance to believers, is another question.

Plainness & simplicity of language is certainly a very desirable object for believers; but owing to different habits & customs, and the different senses & prejudices which prevail in different places, even among believers, there may, and doubtless will be different opinions, as to what

constitutes real simplicity of language. I have, for one, had much labor on this subject, and I am fully convinced that true simplicity of spirit ought to be the first object to be gained by believers; and when this is truly gained, I think there cannot be much difficulty in gaining & preserving a simplicity of language of some sort or other; because simplicity of spirit will have a direct tendency to produce simplicity of language in any nation & among any people. But after all, every nation, & every society of people must make use of the language in which they have been taught and instructed, till they learn a better one. Words are but the signs or vocal sounds by which we convey our ideas to others; and it appears to me that the fewer our words, and the more expressive of what we mean, the more simple & better our language, provided our words are plain & intelligible, and clearly convey our meaning to others. Our labor is to make the best use we can of the language we have; and when we are able to learn a better language, or a better manner of speaking & writing that which we now have, we shall thankfully improve our privilege.

Respecting the title of our late publication, we cannot discover any thing in thy remarks, nor in the real import of the word Millennial, as it respects our ideas of the subject & work of Christ's second coming, which can render that title improper in its place. As to the speculations of antichristian writers on the subject, we regard them not, nor have we noticed them with any other view than to expose their blindness & inconsistency, (so far as respects their present ideas & expectations of such an event,) and to show that they are liable to be as much deceived as the ancient Jews were in their expectations. For it is evident that the advocates & promoters of missionary and bible societies, both in Europe & America, if no others, are earnestly looking for the commencement of the millennium, and are zealously endeavoring to usher it in by means of those societies. Doubtless they have many different ideas & expectations respecting this great event; but whether they expect the reign of Christ on earth to be limited to a 1000 years, or to be extended to a thousand million, is quite immaterial with us. Our ideas of the millennium were not drawn from their speculations; but from the plain & simple testimony given in the visions of St. John, and confirmed by the light and revelation of God in this day; and whether it is called the Millennial church, or the church of Christ's second appearing, we consider it one & the same. If antichristian writers have disputed & clashed about the meaning of St. John's testimony, it is no more than what they have done about every thing else pertaining to the work of God. If that period is past, when did it take place? When was Satan ever bound a 1000 years, so that he did not deceive the nations? And why have the true witnesses of God never known it? And if it was never to be known, why was such an event ever revealed & pointed out to John, or any one else?

The assertion that the millennarian opinion is an error, whether its origin be imputed to the Jews or Christians or antichristians, or to those whom they called heretics, is a matter of little consequence, because it cannot alter the truth. The tradition among the Jews that the Messiah was to come & reign on earth, "in all pomp & grandeur," did not prove that he was not to come at all; for their mistaken notions about it could not disannul nor alter the truth. In addition to St. John's testimony, we find the subject of the 1000 years plainly spoken of in the epistle of Barnabas, the companion & fellow traveller of the apostle Paul.

It is true this epistle was rejected from the New Testament by the catholic fathers; because in their opinion it was not canonical. But this does not lessen it in our esteem. Perhaps thou hast never seen this epistle; I will therefore quote the passage alluded to, as translated into English.

"Furthermore it is written concerning the sabbath, in the ten commandments which God spake in the Mount Sinai to Moses, face to face: Sanctify the sabbath of the Lord "with pure hands, and with a clean heart. — And even in the beginning of the creation "he makes mention of the sabbath. And God made in six days the works of his hands; "and he finished them on the seventh day, and he rested on the seventh day & sanctified it. "Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years, ~~shall all things be accomplished~~ the Lord "will bring all things to an end. For with him one day is a thousand years; as himself "testifieth, saying, Behold this day shall be a thousand years. Therefore children, "in six days, that is, in six thousand years, shall all things be accomplished. And "what is that he saith, and he rested on the seventh day? He meaneth this; that "when his Son shall come, and abolish the season of the wicked one, and judge the "ungodly; and shall change the sun, and the moon, and the stars, then he shall "gloriously rest in that seventh day. — Behold therefore, he will then truly sanctify "it with blessed rest, when we (having received the righteous promise, when iniquity shall be no "more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first "made holy."

Thus we may see that Barnabas clearly pointed out a thousand years of rest to be enjoyed by the saints, with Christ, on earth; and it appears perfectly consistent with all the operations of the work of God from the creation. The world has evidently stood nearly six thousand years in its natural order, in which man has labored under the fallen nature of the flesh. Where then is the impropriety of looking for a thousand years of blessing and rest for the chosen people of God, upon earth? Was it not evidently prefigured by the seventh day, which was sanctified & commanded to be kept holy? It is also worthy of remark, that this day was kept only by the chosen people of Israel, who prefigured true Israel of God, while the heathen nations around them disregarded it; and there will doubtless be heathen enough, at all times, to disregard the sabbath of rest which God, from the beginning, intended to sanctify for those who shall obey the gospel, and which is now begun to dawn upon the earth. Barnabas afterwards goes on to speak somewhat mysteriously concerning the eighth day: "For which cause (says he) we observe the eighth day with gladness, in which Jesus arose from the dead; and having manifested himself to his disciples, he ascended into heaven." There seems to be a figurative allusion to the period when the final triumph of the saints over the powers of darkness shall be completed; when Gog & Magog shall be destroyed. In the end of the sabbath, as it began to dawn towards the first day of the week, &c. (See Matt. 28. 1.) This was the period in which Jesus arose triumphant, and the short scene

of sorrow, which his disciples had just passed through, was turned into a scene of joy & rejoicing.

We are far from believing that the church of Christ is to be again overcome by the wicked at the close of the thousand years; or that the peace & rest of the saints will end with this period. The loosing of Satan for a little season, and the gathering of the armies of Gog & Magog, seem only preparatory to their destruction, and the final & triumphant deliverance of the saints. We firmly believe that the Kingdom of Christ will endure forever; that "of the increase of his government and peace there will be no end." But is it consistent with reason or revelation to believe that the works of the creation, which came from the hands of the creator "all very good," are forever to remain under the curse of a fallen nature? Or that God, in bringing in his everlasting righteousness, will not, at some fixed period of time, make a final end of sin & all the deplorable effects of the fall? If this work is never to be brought about, I would then ask, how or when is the work of full redemption ever to be completed? But if it is ever to take place, will it not be more agreeable to the feelings of every good believer to cherish a confident hope that it will be fully accomplished in the space of a thousand years, than to have it deferred to a much longer period, perhaps 365000 years? I acknowledge that these questions do not immediately concern the present travel of believers; but they may be worthy of the consideration of those whose learned speculations have led them to "reject the millenarian system totally." But perhaps I may weary thee with the great length of my letter on this subject; I will therefore draw to a close. I would not however wish to bring any needless burden upon thee; I have merely used the freedom which I consider as due from one believer to another, where a difference of opinion exists and I consider the matter of some importance, on account of the consequences which may result from a difference of opinion between the eastern & western believers on these subjects.

I conclude from the disorderly state in which the first part of the Testimony came to hand, that the principal cause of the failure of the other part may be owing to its being put up in the same manner. The great distance of transportation by mail, requires that such packages should be well secured. We put up ours in strong wrapping paper, and bind them with a string of strong tape, and secure the knot with sealing-wax. The wrapper is not then exposed to chafe to pieces, nor can the sheets be drawn out without cutting the string or breaking the seal.

The pressure of other matters has prevented me from answering thy letter sooner; but I hope, tho late, it will not be unacceptable. I will endeavor to forward by mail another copy of our book in the sheet, that thou mayst have one of thy own to examine; and if thou should not think proper to make any further remarks, & point out any more errors, thou art at full liberty to use all freedom in so doing, and we will accept them kindly, and endeavor to profit by them.

Accept with this, my kind love and good wishes for thy prosperity in the gospel.

From Seth.

I have written in an upright hand for the sake of rounding my letter into one sheet, in order to save the expense of postage. —

I do not know the distance from Cleveland to Buffalo, on Lake Erie, in this State; but the distance from Buffalo to Schenectady, by the great canal, is about 300 miles – and when the canal is completed, which is expected will be next season, there will be a water communication the whole distance.

New Lebanon April 6th 1833.

Beloved Elder Eleazar.

Your letter of July 13th was duly received March 6th You will perhaps say, Why did you not answer it sooner? Why to tell you the truth I have two reasons. 1st I found so much to do after my return from the East, that I found no time: 2. I hardly knew what to say to it then, for my mind was so incumbered with many things which were pressing upon it at home, and so confused and scattered with the labors of the winter past, that it took some time to get it regulated and settled to its proper standard. And even now I hardly know what to write. I do not know what objections any good Believer can have against signing the covenant. If it is thought insufficient, let the deficiencies be pointed out. perhaps the objections may be removed. but if it really needs amendment let it be done in Union. Why should we be disunited in such matters.

As to our covenants, we have found no difficulty worth mentioning. If any one did not chuse to sign, we did not chuse he should, because we want none but free volunteers, such as count it a privilege to be enrolled with their brethren & sisters in the bonds of gospellmen on — determened to stand by each other in joy and sorrow, in health & sickness, in life & death. We want no constrained Believers; no halting, vacillating hesitating souls ought ever to come into the church, Those who cannot become one with the Chh in all things, ought to go where more license and latitude can be indulged. Those who cannot unite in such written bonds as are found necessary for the protection & security of the privileges of the chh. do not belong to it, and therefor, ought not to stay in it. Let them take up their baggage and go"

As to perfect uniformity verbatim et literatim et punctuatim, it cannot be expected — and if it could, The future increase of the gospel must necessarily dictate amendments, and perhaps essential verbal alterations. We have the essential matters as to substance, comprised in our covenant, a copy of which you have. a few amendments, such as I sent you, were made, and the covenant was executed in the Chh. here in April 1830. copies were sent to the Eastern churches and were executed, as I understood, without any objections. Indeed I was repeatedly told when at the east, last winter, that they esteemed it a privilege to receive any council or order, to adopt any practice or to sign any instrument sent from, or recommended by, the church at New Lebanon. That it was their labor to be like the chh. here in all things. All the alterations that were found

necessary in the covenants of the eastern churches, were the names of the first places. In the preliminary remarks which were prefixed to our covenant explanatory of its principles and first use, and which were copied into their covenants, were added the names of the first Ministers & Trustees under whose ministration each particular church was first established

But in the covenants of the families whose temporal interest is disconnected with that of the Church we omitted the third and 4th sections of the 3d article, because all the landed property in the society is held by the Trustees of the church, and therefore those sections were not necessary in their covenants, as their trustees hold no real estate.

The covenant was executed by the Elders & Deacons and all the brethren & sisters in the Church April 29th 1830. The Elders put their names down first & the Deacons last. It was done in the Deacons room in the house. Two witnesses were called on the occasion, of which Richard Bushnell of the North family was one, and myself the other. The brethren took the lead and came in, a few at a time, and put down their names on the right hand side of the page, and when they had got through, the sisters came in like manner and put down their names on the left hand side, opposite the brethren. Each one as soon as his or her name was down and acknowledged withdrew and made room for others, till all their names were down.

The whole business was soon performed, calmly and deliberately without any objection or hesitation, except that some of the aged brethren & sisters, who, on account of a trembling hand or a long disuse of the pen felt unable to write their own names, and therefore requested some of the younger ones to write for them, they at the same time acknowledging their signatures, and that they had done it freely & of their own choice.

After the covenant was executed, it was considered a matter of importance, that the approval of the Ministry should also be signed. Accordingly the Ministry signed their approval on a blank page, opposite the first page of the covenant in the following words - viz.

The undersigned, the Ministry of the United Society at New-Lebanon, having duly examined the following covenant which has been recommended to the Society and agreed to and regularly signed and sealed by the members of the Church: do hereby approve and recommend the same as a general covenant or constitution for the Church at New-Lebanon & Watervliet and also for the United Society in all its branches, whenever and where ever they may be prepared to adopt it. This was signed by Ebenezer Bishop, Rufus Bishop, Mary A. Landon and Asenath Clark. The Elders and Trustees having signed the covenant as members, is considered a sufficient approval and sanction on their part. This we think sufficient to establish the authority of the covenant in any court, in any part of the United States. It is thought that for any legal purpose, the Ministry of each society are competent to approve and recommend the covenant to the people under their care, but we think it would be proper for the Ministry at Union village to recommend it to all the Societies in Ohio & Kentucky in the same manner as our Ministry have recommended it to all. It is not necessary for the Ministry to sign every copy of the like covenant that shall be written for the separate families not belonging to the church, but only the covenants of the church, but on each family covenant that has rec. the approbation of the Ministry should be written "Approved by the Ministry"

As to a public seal, we have not yet felt the necessity of providing one. If it should be found to be a matter of importance we shall probably have one in time. It would doubtless be a convenient thing and might perhaps give more force to the covenant.

Brother Rufus has requested me to return you his kind thanks for your very welcome letter to him. He was much pleased with its contents – the freedom of intelligence – the flow of kind love, and especially your birth-day poem, gave him much satisfaction. He has given it a free circulation in these parts and intends to extend it to the Eastern Churches where the Ministry expect to visit this season. Brother Rufus and the rest of our beloved Ministry send their kind love to you and Elder Issachar and wish you to convey the same to Elder Solomon & the Ministry with him and to make as free use of it as if it were your own. Accept also my kind love with theirs, and use the same freedom with it, as far as you think proper. Accept also my thanks for the Hymns, and by request I must include J. N. y.s thanks and love, and also the Eldership for those sent them, to be conveyed to Elder Issachar, Elderess Salome and Sister Eunice. ——— ——— ——— ——— ——— Seth.

I ought to inform you that we have a separate covenant for the junior order of Believers, which, tho founded on the principles of the church and family covenants, is quite a different instrument, and adapted to their situation. This seemed necessary, because they are unprepared to sign the Uniform covenant. This was framed for our North family several years ago and has been adopted into the junior orders of the eastern societies. - - - - - Seth.

P. S. April 8th I intended to have given you a little sketch of my journey to the eastward, but I find I have not room. I left N. L. Nov.r 19th and returned Feb. 21st During my absence, I visited Harvard & Shirly in Mass. and Canterbury and Enfield in N. H. I found much to do in my absence, which kept me constantly busy. My main business was to regulate their schools, and introduce such improvements as we have made in our schools. To these schools, in addition to the usual school children, most of the young people attended while I was there. At Canterbury and Enfield I instructed nearly 100, including both sexes; At Enfield upwards of 100. At Harvard & Shirly not so many. – Our Ministry expect to start the last week in May or first in June and return the forepart of July. – You will doubtless show this letter to Elder Solomon, to whom I send my love.

Note. Isaac Crouch deceased, March 30th in the Church.

A true copy, verbatim et literatim }

It is hoped that Elder Solomon will take no exceptions at my sending a copy, as the original is filed with other important letters, to preserve it from wear & tear, besides I wish the Ministry to have & to keep a correct copy for their own use. I shall add no remarks at present, hoping that the letter itself will sufficiently develope my views in calling up the subject into consideration, and present sufficient matter for serious discussion, when opportunity may serve. Eliazer.

New Lebanon N.Y.
April 9th 1833

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Eleazar Wright,

Waterolict near Dayton

Montgomery Co. Ohio.

Single

379 &c. Watervliet May 31st 1824.

Dearly beloved Brother Eleazar,

Thy letter of March 22 arrived safe Apl. 16th. together with the book, which I have got handsomely bound, but have not yet had time to examine it much, tho I have looked over some. It is a neat & decent book, and I am much better pleased with the size & form of it than with the Albany edition. I have examined the aditional notes, and think they will be very useful. I have also noticed some improvements upon several passages with which I am well pleased. The note in page 355, concerning Wesley is well worthy of the consideration of his admirers who have advanced the same objections in these parts as are mentioned there. The note also in p. 373, concerning the Quakers, is added with great propriety. In these parts we have been repeatedly accused of doing that which they say we condemn in the Quakers, viz. of petitioning the civil powers for liberty of conscience, after asserting that the Quakers lost their power by so doing. But the truth is, we have never petitioned the government for any favor which they had any right to withhold from us; but have always claimed a right to worship God according to the dictates of our own consciences, without ever once acknowledging the right of the civil government to molest us in the free enjoyment of our faith & principles. All we have ever asked of them is, that they would not infringe upon our just & lawful rights, which have been given of God, and acknowledged & confirmed by the national constitution and all the free institutions of our country. These rights we shall always claim, nor do we consider it as unreasonable or unjust, nor in any way inconsistent with the gospel of Christ, to make known our claim to the civil authority, and give the reasons on which it is founded. And tho the civil authority may refuse to admit it, and by arbitrary power withhold it from us; yet they can never have any right to do so, unless it be that right which tyrants always claim — the right of tyrannical power. On the whole, so far as I have had opportunity to examine the book, I think the substance of it is essentially improved.

I rejoice to hear of the increase of faith among the world of mankind, and that so many are willing to set out to take up their crosses & obey the gospel. If they really come into the heart-searching and reign trying work of the gospel they will soon see & feel the necessity of rejecting all their anti-christian systems, and all the creeds, opinions & notions pertaining to them, and will be willing to cleave to that, and that alone which is able to lead the soul out of the fallen nature of the flesh; and in doing that, we can freely extend to them the right hand of fellowship.

In answer to your question concerning the Restorationers, I know of nothing in Mother's gospel that will ever restore them short of perfect obedience to what it teaches; and if they will not obey it in this world when they have a fair offer, I know of no promise from her of any offer hereafter. I am told that she invariably confirmed the testimony of Jesus Christ whenever she had occasion to speak of it I believe the doctrine maintained by the Universalists, or Restorationers, as some of them call themselves, is but one among the many deceitful inventions of antichrist, designed to allure souls from the truth, and lead them blindly on in the broad road to destruction; and how easy it is for sinners of every description to walk in it, under the name and in the garb of christians! How natural it is for fallen man to be continually devising schemes & multiplying inventions to cherish the flesh & maintain the indul-

gence of a carnal nature and escape the cross of Christ! And yet at the same time they will entertain a confident hope that, because the mercy & goodness of God is "infinite, unchangeable & eternal", they shall at last find salvation & eternal happiness in heaven! But they will most certainly find that all their schemes and inventions of this kind will fail them in the end. They may plead (as many do) that, because a just & merciful God will never do any injustice to any of his creatures; therefore they can, with all confidence, trust themselves, with all their sins, in his hands — that if every man is to be rewarded according to his works, no one will be punished beyond his just deserts; and hence they conclude that eternal punishment cannot be justly inflicted on man for the momentary sins of time, committed in a state of weakness, and under the infirmity of a fallen nature, which they had no hand in bringing upon themselves. But their selfish, partial & short-sighted reasoning would appear plain & obvious even to their own view, did they but consider, what none can deny, that the only means of salvation and eternal life is to be found in the gospel; and if they wilfully & deliberately reject the gospel, how can they ever expect to find salvation in the world of spirits any easier than in this world? They will doubtless acknowledge that, without repentance & forgiveness, no sinner can ever find salvation; and they ought also to consider that the power of repentance & forgiveness of sin proceeds from the gospel; and if they presumptuously reject the gospel, how can they ever find repentance & forgiveness? They must also acknowledge that as God is light, so the gospel, which is the way of God, is the way of light — And as the way of light is also the way of righteousness; so the way of darkness is the way of sin: Hence the only power of salvation from sin must be in the gospel; and therefore if they reject the light of the gospel, and chuse darkness rather than light, how are they ever to be saved from sin? or in other words, how are they to be kept from adding sin to sin, and consequently from continuing in sin to the endless ages of eternity? And if their sins be endless, how can they escape endless punishment? These are serious questions which I apprehend the Restorationers have never taken into consideration. They may plead (as I understand some of them do) that when they have suffered in hell till they have "paid the utmost farthing", they shall then be released, and restored to happiness. But I would ask how that time can ever come, if they never obtain power over sin? Some I have known to urge a belief which they consider as incontrovertible, because they suppose it to be founded upon the most rational & just principles; "That when the sinner shall have suffered in hell till all his sins, and that fallen nature which leads into sin shall be entirely consumed and burnt up, he can then suffer no more." But how is his fallen nature to be consumed? Is there any fire except the fire of the gospel which can consume it? If not, how is the sinner to be released without obedience to the gospel? Will not his sins still remain? and will not his wicked nature, which was always opposed to the gospel, still continue to be active against the work of God and being still urged on by the demons of darkness, will he not be much more likely to exert all his power in multiplying his transgressions & increasing his own condemnation?

It is a well known truth which has often been proved by sorrowful experience, that those who reject the light of the gospel contrary to the dictates of their own consciences, have always found it much harder to yield & regain their lost time, than if they had embraced the first offer; and the longer they withstand their own light, the harder it is to find repentance at last. And tho many may be humbled

and brought to the gospel by sufferings; yet they will never find the cross diminished, nor the way of God made easier to their carnal natures by the means; and what can they have to expect but that their resistance against their own light will forever remain a mournful stain upon their characters, unless blotted out by the mercy & forgiveness of the gospel? I have reason to believe that too many, on perceiving the great difficulty of abstaining from sin in this world, have endeavored to console themselves with the delusive hope that death would put an end to the power of committing sin, and then they could repent & be saved. But if the only power of salvation from sin is in the gospel, how are they to gain power over it without the gospel? Instead of finding repentance, will not their power & disposition to commit sin be more likely to increase upon them, and sink them still deeper & deeper into darkness & loss, so that they can see no possible way out? Will they not be more likely to "blaspheme the God of heaven because of their pains & their sores, and repent not of their deeds"? (see Rev. 16. 11.) I think these questions are worthy of the serious consideration of all who are looking for deliverance from the punishment of sin & a final restoration from a fallen nature without obedience to the present testimony of Mother's gospel, and a full subjection to the cross of Christ.

I kindly thank you for your pleasing information concerning the celebration of the 22d. of March, and also for the hymn sung on the occasion — they were both agreeable & entertaining to us all. Such gifts are no doubt highly profitable both to young & old. They tend greatly to enliven the feelings of devotion on any occasion; and surely on such an occasion as that, they cannot but excite a thankful remembrance of that extraordinary event which (I have reason to believe) cannot be recollected without the liveliest emotions of gratitude by those who joyfully received the first messengers of the gospel at that period — a period which I should suppose would be kept in thankful remembrance by the youth among you. Every new gift of God is a new treasure to the soul that receives it, and every increasing gift will bring with it an increase of the gospel to faithful souls; and the treasures of the gospel being inexhaustible, can never fail of supplying new gifts whenever they are needed, even to an endless increase. But I must draw towards a close or my paper will fail, & Br E. perhaps be weary.

We have never yet been informed whether Elder Matthew has ever received the books forwarded to him last fall by a man whose name, if I am not mistaken, was Samuel Russel. He appears to have some faith, and said he had several brothers among the young believers at one of your stations in that country — I think it was at Derby Plains, but will not be certain. It is a general time of health in this place at present, and also at N. Lebanon. The Ministry went from here this morning in usual health, having spent several weeks with us. We are highly favored with the privileges of the gospel, & have great cause to be thankful for so many manifestations of the goodness of God to us. We often think of our beloved western brethren & sisters, and are often called upon to pray for them, and of course we want to hear from them as often as we can. If indeed they are children, so much the better, we will love them the more. I hope they will continue to be Father David's good children, for we acknowledge him as a father in Zion, & therefore claim a right to love all his good children — and so I will close in love to thee. Seth.

Copied

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Eleazar Wright

Union Village, near Lebanon

Warren County

Ohio.

ALEXANDRIA
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Single.

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Waterviet Sept. 12th 1826

Dearly beloved Elder Br. Eleazar,

Your little book, The other side of the Question, I received by Elder Archibald, for which I return my kind thanks. The only one I had before, and indeed the only one in Waterviet, having been considerably circulated, & having no binding, was of course considerably injured. I will endeavor to send you the Kentucky Revival, tho we have none left, but such as have been used among us — they have been used for schoolbooks.

I send by Elder A. a paper containing a specimen of Wickliffe's translation of the scriptures. You will perceive an essential difference between the English of that age & that of King James. And had not the orthography of James's Bible been corrected so as to correspond with our modern orthography, the difference between his translation & our modern English, taking into consideration the improvements in pronunciation, would probably be found nearly as great as between Wickliffe's and his. An opinion has long prevailed among many professed christians, that the style of King James's Bible is the peculiar style of Divine inspiration — doubtless because it is the style of that Book which they call the word of God; when in fact it was the style of the age in which the translation was made — Not only the laws of that age, but all their writings, even of the loosest kind, were written in that style — But if, as some suppose, the style of former days was more sacred & more pure than that of modern times, then doubtless King James's style has a superior claim to ours — But even on the score of antiquity, Wickliffe must have a still higher claim, as being much more ancient.

It is well known that the English language is made up of a mixture of many languages, owing principally to the circumstance of England's being successively invaded, conquered & governed by different nations, in former ages — These nations, by introducing their language & laws, produced in time a very mixed language, which has been gradually altered & improved to its present state, and which still needs much improvement to make it a pure & simple language — But such as it is, we are under the necessity of conversing and

writing in it, in order to be understood by each other & by all who speak it. And tho our modern English is full of superfluities, and greatly abounds with high sounding words, with which many high minded people are fond of embellishing their discourse, and which we would gladly purge out if it were in our power; but we Believers are not yet able to control a language which is spoken & written by so large a portion of the human race. We must first have power to control human laws before we shall be able to control the national language. Therefore the Eastern Believers of the present day are of opinion that Wisdom requires us to make use of the present prevailing language of the American nation, in its most plain, modest and simple form, such as is familiar to the understandings of common people, so that plain farmers & mechanics, & even children can understand us — avoiding not only the high sounding & affected phraseology of pedants; but also the sectional vulgarisms & local pronunciation, which prevail more or less in every place, and which in England often render the inhabitants of one part of the country almost barbarians to the other.* The more we can simplify our language & render it plain & familiar to the common capacities of plain country people who make no pretensions to scholarship, & at the same time render it correct & intelligible to all classes of people wherever the English language is spoken, the better we feel satisfied with it. This subject was taken into consideration in Mother Lucy's day & settled upon the above mentioned principle agreable to her feelings. Mother expressed her faith & feelings in full upon the subject, and said it was agreable to what Father Joseph had expressed before his decease. She said that "he felt no gift in imitating the Quakers, nor any other sect, in his language & manner of speaking. He chose that the language of Believers should be such as the gospel should dictate, independent of any sect or denomination whatever. That the spirit of the gospel required plainness, simplicity & truth, & the language of Believers ought to be conformable thereto. This he believed would be made manifest by the progressive increase of the work of God." Accordingly we feel the most blessing in maintaining the same principle — to walk in simplicity of spirit,

* For a number of years past we have made it a practice to search out & correct the improper & unauthorized expressions, commonly called vulgarisms, which had got in among us; also our bad pronunciation. And we make it a rule to teach our school children to correct their bad habits in speaking, as well as all other bad habits, which has been attended with a good effect in purging such things out from among us. —

and thereby find a gradual increase in simplicity of language, according to the manifestation of the gift of God, until we attain to perfection in it.

I have made ~~these~~ these remarks, & given this statement by request of the Ministry at N.L. They are intended for thy consideration, and to be laid before the Ministry at U.V. but not to be circulated any further than they may feel a gift. They are occasioned by the apparent inclination that seems to prevail among some of the western Believers to adopt the style of our common English translation of the Bible - which in reality cannot be correctly imitated, even in writing, without very great labor. I intended to have written more fully on this subject, but have concluded that these few hints will be sufficient for good Believers.

Accept my kind love & best wishes for your prosperity in the gospel.

Seth.

Note ☞ To be consistent with the above in regard to our language, we ought at once drop our yea & nay and adopt the common words yes & no which are universally used now by all talkers & writers of the english language.

Richard

Eleazar Wright

Union Village

Ohio.

386

Ohio

This Indenture, made the ____ day of ____ in the Year of our Lord ____, Between A. B. of the town of ____, in the county of ____, and State of ____; and C. his wife, of the first part, and D E, F G, & H I, the present deacons & Trustees of the temporalities of the church or United Society, called Shakers, of the town of ____, in the county of ____ and State of ____ of the second part. Witnesseth, that the said parties of the first part, for the consideration of ____ Dollars, lawful money of the United States, to them in hand well and truly paid by the said parties of the second part, for and on the behalf of the aforesaid church or society, at or before the sealing and delivery of these presents, Have granted, bargained, sold, conveyed and released, and do by these presents, grant, bargain, sell, convey and release unto the said parties of the second part, the survivors & survivor of them, their and his heirs and assigns or successors in trust forever, All that certain tract or parcel of land situate in the town of ____ in the county of ____ and State of ____, Beginning &c. (Here insert the courses, distances and boundaries) containing ____ acres of land, be the same more or less; And also all the Estate, Right, Title and interest of the said parties of the first part, both at law and in equity, in and to the above bargained and conveyed premises, Together with all and singular the hereditaments and appurtenances thereunto in any wise belonging; To have and to hold the above bargained and conveyed premises, with the hereditaments and appurtenances unto the said parties of the second part, the survivors and survivor of them, their and his heirs and assigns or successors forever,— In trust nevertheless to and for the sole use of the aforesaid Church or Society called Shakers, to be enjoyed, managed, improved and disposed of by, or under the superintendence and direction of the Deacons or Trustees who may from time to time be duly chosen or appointed according

to the Covenant or Constitution of the Church of the said society, to take charge of and manage their temporal estate and concerns in behalf of and for the use and benefit of the said Church or Society according to the true intent and meaning of the aforesaid Covenant and constitution, and for no other use or purpose whatsoever: And the said A. B. for himself, his heirs, executors and administrators, covenants and agrees with the said parties of the second part, and the survivors and survivor of them, their and his heirs and assigns or successors in trust forever, — to warrant and defend them, and every of them, and the Deacons or Trustees who may from time to time be duly chosen and appointed as and for the purposes aforesaid, in the quiet enjoyment of the above conveyed and released premises with the appurtenances — against the lawful claims of all persons whatsoever: And also to make and execute such other and further assurances to vest a fee and absolute Title in and to the said bargained and released premises with the appurtenances in the said parties of the second part, and the survivors and survivor of them, their and his heirs and assigns, or successors for the uses and purposes aforesaid, as the said parties of the second part, and the survivors or survivor of them, their and his heirs and assigns, or the Trustees of the said Church, for the time being shall by their counsel learned in the law, reasonably devise and require. But such assurances to be made at the expence of the parties demanding the same.

In witness whereof, the said parties of the first part, have to these presents set their hands and seals, the day and year first above written.

Sealed and delivered }
in presence of }

Beloved Ministry— By Elder Archibald's request we send you a copy of our Covenant; but you will readily see that it was mostly borrowed from yours. However, we made some alterations which seemed to us like an improvement; be this as it may, if you can extract any good from it you are welcome to it; if not, it will done hurt.

Elder Archibald requested information respecting our manner of securing the consecrated property of the church. You have already seen in the fore part of this sheet, the form of Deeds which our Trustees take from the world. Our most able lawyers say that our property must be held by living Trustees, of whom it is recommended to have 3 at a time. When one of them ceases to act, he transfers his right to the remaining 2, in connection with the one that takes his place. If one should die suddenly, or go to the world, the two that remain will be able to hold the whole for the uses & purposes specified in said Deeds & Transfers.

The form of our Transfer, we need not send, as you have it in full, executed by Richard Spire & Stephen Munson, to N. Sharp &c. dated the 16th of August 1819.

Good judges in law consider our property safe while we go according to these two instruments, & keep our own Covenants.

The Ministry,
C/o Union Village.

Pittsfield Augt 24. 1829.

Beloved Elder Solomon.

According to your instructions I have got the transfer from Elder Peter to Nathan & Lewis. which was executed in the last stages of his illness, signed & witnessed but not acknowledged. In the course of our enquiries & investigations of this subject of transfers some ideas are got up which has excited a serious alarm in my mind & which I hasten to communicate. It is in fact, that such transfers or conveyances are not only unnecessary, but fatally erroneous & calculated to sap the very foundation of the institution, by acknowledging a right in the trustees which they do not possess. To enter fully into this subject at present is impracticable I can only drop you a hint, if possible to protect you from any dangerous mistake in the case of John Wallace, I have had some talk with Elder Nathaniel on the subject he seems to understand it perfectly well says that the notion of transfers was introduced by the Newyork lawyers who know but little of the nature of our gospel institution, that in Massechusetts no danger is apprehended from leaving matters based on the strength of the covenant & the correctness of the transactions of the church in keeping their ranks & orders filled up as the covenant directs. this was my first understanding of the matter & to the last I can any thing be imagined more inconsistent than it would be for a trustee while in office to convey his rights & powers to another as his successor, how can he be his successor & he himself in office? and, forsooth if he has resigned his office or is dismissed & another appointed in his place, what power has he to act as a trustee or what has he to transfer & to call for a conveyance or transfer from him is an actual acknowledgment of his right in the premises & a denial of any legal right in the other. But I have no time to enlarge I can only pray for protection to the cause in the present critical state of affairs. & if J.W. has not been applied to for a transfer of his supposed right, that such application be postponed for further consideration or if such transfer has been obtained that it be not put on record. Lest the last error prove to be worse than the first.

Eldress Rachel expected to answer your last request as to information as soon as it was determined when we should set out for home. perhaps this may answer the purpose & supersede the necessity of writing again. She thinks we will be ready to leave Lebanon about the first of next month. but when we shall shall be sent away may be a little uncertain as there has been no direct information from the Ministry relating to the close of their labours——

I now hastily close. having an opportunity of sending this unsealed over the mountain, which if it meet the approbation of the Ministry will go on. I have only to add my best love to yourself & all my good friends praying for the blessing & protection of heaven to rest & remain with all that love Mothers gospel Travels. from Eleazar

N.B. Eleazar has left a plenty of room, though barely time to let you know we are alive & well. business a plenty, & company in abundance from different quarters. Accept with this our best Love. the Ministry.

We think Wallace has no right to transfer since he apostatized, & that it would be an imprudent measure to apply to him for a right which he does not possess. We never mistrusted that such thing was contemplated until a few minutes ago.

[1829]

New Lebanon
May 18

25

Solomon King,
Union Village,
Near Lebanon Post Office,
Warren County,
Ohio.

State of Ohio Warren county.

Whereas we the subscribers denominated by each other believers in Christ, having received the the testimony of the gospel through the ministration of the Church at New Lebanon in the township of Canaan county of Columbia, and state of New York. And believing according to the distinguishing faith of said Church that Christ has actually made his appearance the second time without sin unto salvation, and has begun to establish his kingdom of righteousness and peace on earth which is free to all people and will stand forever. And being made partakers of that light and power of God, which has called and enabled us to take up a full & daily cross against the world the flesh and all evil in our knowledge, and to follow Christ in the regeneration, by which we believe God according to his everlasting promise will gather together in one all things in Christ which are in heaven and upon earth. And having taken sufficient time and precaution to prove our faith, and being fully satisfied, that it is the faith of the only true gospel, into which we are called, and feeling it to be our duty and privilege according to the scriptures, the the present call of God, and the civil & religious rights secured to us in common with other citizens to obey our faith in all things, and to chuse that manner of life which we believe to be the most acceptable to God, and most profitable to the spiritual and temporal good and welfare of ourselves and others. And moreover it being our faith that the union & relation of the Church of God in one joint interest is a situation the most acceptable to God, and productive of the greatest good of any state or situation attainable on earth. Therefore in obedience to our own faith, we have dissolved every band and tie of the flesh, or fallen nature of this lost world; and covenanted and agreed as brethren and sisters in the gospel, to gather together and unite in one body as a religious II. community, to be constituted, built up and established upon the principles and rules of the Church of Christ aforesaid. And as God according to his promise has begun to give his people one heart and one way, that they may serve him forever, we do therefore expressly agree to and with each other, that the order of God made known in his Church we will observe and keep as delivered to us, with all and singular the rules, manners and customs of the Church, in relation, to union communion and fellowship — the rights privileges and duties of the members, as also offices of trust and care, in the disposal and management of the joint interest of the Church, according to the following articles of Covenant.

I. We severally and jointly agree to gather together and be constituted in the form and order of a Church under the spiritual care of Elder David Darrow, and Eldress Ruth Farrington, whom we acknowledge to be our beloved Parents in the gospel, appointed by the gift of God to have the rule over us, and to watch for our souls and admonish us: Therefore according to the rule and order of the gospel it shall be our duty at all times to reverence and respect them in their gift and calling to be subject to them in the Lord, to follow their faith, and to esteem them very highly in love for their works sake.

II. That as it is fit and proper that certain individuals should be intrusted with the care of the temporal interest of the Church as deacons or trustees: and as we believe that our beloved brethren,

Peter Pease John Wallace and Nathan Sharp are more particularly endowed with gifts and qualifications for that purpose, we do therefore call, appoint, and ordain the said Peter Pease, John Wallace, and Nathan Sharp to the said office of deacons or Trustees of the Church, mutually promising & covenanting to and with the aforesaid brethren, that they are duly invested with the said office of deacons or Trustees, and empowered to exercise all the duties thereof according to the rules and regulations of the Church, heretofore known and practised, and which are herein after briefly stated.

III. All who are received as members of the Church are to be of lawful age to act for themselves, freely and voluntarily as a religious duty, and according to their own faith and desire, and such as have property and are free from debt, or any just demand from those that are without, are allowed according to their own faith, to bring in and devote as a part of the joint interest of the Church, all such property as they justly hold, and have an indisputable right to as their lawful interest. And the joint interest of the Church thus formed and established by the free-will offerings of the members respectively, shall be held and possessed by the whole body jointly, as their natural and religious right, that is all and every individual of or belonging to the Church shall enjoy equal rights and privileges in the use of all things pertaining to the Church, according to their order, and as every one has need without any difference being made on account of what any one brought in; and it shall be the duty of all the members to support and maintain the joint interest of the Church, according to their several abilities, as members one of another, each in their order improving the manifold gifts of God for the good of the whole.

IV. That it shall be the duty of the deacons or trustees aforesaid to take the immediate charge and oversight of all and singular the property estate and interest dedicated devoted and given up as aforesaid to the joint interest of the Church; with all gifts grants or donations that may at any time be given or devised for the benefit of the Church, or for the relief of the poor, or or any such charitable purpose or use; and the said joint interest, estate gifts grants and donations shall be held by them in the capacity of deacons or trustees, and shall be and remain forever inviolably under the care and oversight and at the disposal of the deaconship of the Church in a continual line of successions. And we do by these presents covenant promise and agree, that all the transactions of the deacons, in the use and disposal of the joint interest of the Church, shall be for the mutual benefit of the Church, and in behalf of the whole body and to no personal or private end or purpose whatever. And when by death or any other means, any deacon or trustee shall cease to act in his office as aforesaid, then all and singular the power vested in, or duties incumbent upon them shall be transfered to and devolve upon their successors, who shall be appointed to fill their place in said office and trust, so that each individual appointed to the office of deacon or trustee of the Church, shall be vested with the power and authority of managing and disposing of the property and interest of the Church as aforesaid, and of making all just and lawful defence for the security and protection of the joint interest and privileges of the Church.

and all the transactions of such member shall be valid so long as they act in the official capacity of deacons or trustees in union with the body according to the tenor of this covenant and no longer.

V. And further we covenant and agree, that it shall be the duty of the trustees to keep or cause to be kept in a book or books provided for that purpose, a true copy of this covenant, together with all other records or matters of a public nature, that may be necessary for the information & satisfaction of all concerned, and for the security of the joint interest of the Church committed to their care.

VI. And moreover, as the whole end design and purpose of our thus uniting together in Church relation, is to receive and diffuse the manifold gifts of God, to the mutual comfort and happiness of each other as brethren and sisters in the gospel, and for the relief of the poor, the widow and the fatherless and such as may be deemed real objects of charity. Therefore according to the faith manner rule order and example of the Church, we do freely and cordially covenant promise and agree together, each for ourselves, our heirs and assigns, that we shall never hereafter make any account of any property, labour or service, devoted by us to the purposes aforesaid, or bring any charge of debt or damage, or hold any demand whatever against the Church or community or any member thereof on account of property or service given, rendered or consecrated to the aforesaid sacred and charitable uses. And in confirmation of all the aforesaid statements, covenants, promises, and articles of agreement, we have hereunto subscribed our names in presence of each other. begining on this fifteenth day of the first in the year of our Lord one thousand eight hundred and twelve 1812.

Malcham Worley
Francis Bedell
Amos Vallantine
Joseph Stout
Samuel Rollins
John Huston
Samuel Sering
Berachah Dennis
Rofs Morrell
John Dennis
Thomas Hunt
John Carson
David Coy
Stephen Williams
Eli Houston 2
Garret Peterson X

Jenney M.c Nemar
Rhoda Morrell
Peggy Worley
Peggy Houston 14
Rosannah Shields
Sally Wallace 7
Rosannah Stout
Hannah Dennis
Polly Kimble
Nancy Rollins
Lewis Spining
Eunice Bedell
Polly Thomas
Sally Davis
Peggy Bigger

Elisha Dennis
William Sharp
Ashbel Kitchell 3
David Johnson
James Smith
William Wilson
Henry Morrell
Lewis Wait
Joseph Lockwood
James Bedell
Andrew Brown
James Sharp x
Robert Rankin x
William Davis 4
William More 5
William Houston
Clark Vallantine
John Patterson
Cornelius Campbell
Belteshazar Dragoo
John Wallace x
Nathan Sharp x — 38.

Sarah Hunt 2
Hannah Carson 3
Charlotte Morrell x
Rebeckah McNeely
Polly Davis 4
Susannah Liddle 5
Rosalinda Watts 6
Molley Sharp
Esther Davis 7
Rebecca Worley x
Polly Morrell
Betsey Wait
Mary Bedell
Patsey Bedell
Sally Baker
Polly Clark 15
Rebecca Houston
Rebecca Hathaway
Polly Woodruff
Anney Middleton 8
Polly Kitchele
Jane Buchannon 9
Molley Burns
Eunice Patterson 10
Rachel Dennis 11
Rachel Duncan 12
Mary Graham 13
Patsey Dragoo
Molley West
Anne Johnson
Eunice Brown
Rachel Soward
Abigail Kitchell
Polly Bedell
Sarah Sering
Molley Hall
Phebe Lockwood
Ruth Williams
Polly Spining
Martha Dragoo — 55

Tuesday.

On the tenth day of the third month (march) in the year of our Lord one thousand eight hundred & thirteen the society of believers otherwise called Shakers at Western Waterloliet in the township of Dayton county of montgomery & state of Ohio being assembled at the house of John Huston the following questions were answered, as stated, in the affirmative by the undersigned who have set to their seal, in confirmation thereof.

Question first Do you believe the testimony of the gospel according to the publication thereof made to the world by David Darrow, John Meacham and Benjamin S. Youngs in the year 1808

Answer Yea, bro. yea, sister.

Second, Do you receive us as ministers of the gospel to treat with you in the sight of God on all matters that relate to your salvation? Ans. yea yea.

Third. Have you according to the testimony aforesaid honestly confessed your sins & brought your deeds to the light & do you promise to continue to confess & show your deeds as far as you have light & conviction & bear your cross faithfully against all sin in your knowledge as long as you live

Answer. yea, yea,

Fourth Is it your desire & free choice to be united to the church at Union village according to the principles of their covenant bearing date January 15th. 1812. Is this your desire. Answer yea, yea

Fifth Do you acknowledge Elder David & Eldress Ruth as your beloved parents in the gospel promising to follow their faith & example, to be subject to their council in meekness & love, & cleave to them in spiritual relation, whatever persecution or suffering may arise on that account.

Answer. yea, yea,

Sixth, Do you promise to give up & consecrate to God the whole of your interest, & as fast as you are able to put it into the joint interest of the church which is lawfully secured in the hands of Peter Pease John Wallace & Nathan Sharp trustees & their successors forever, and do you agree that the property of the church which may be appropriated to the support of members in this place shall be under the immediate care of John Huston & Abram Southard or such as the church may from time to time appoint, Ans. yea, yea,

Seventh Do you promise & agree never to ask any temporal reward more than your necessary food & raiment for any service you have done or may do in connection with the society, & that you never will sue or molest any of the society or make any disturbance whatever, on account of any thing that respects these your religious & voluntary engagements to God?

Ans. yea, yea,

Eighth. Do you further promise that you will open in order whatever may be a cause of stumbling to you in your fellow members and that such things you will never speak of

either in the church or out of it by way of slander or reproach, or from any other motive but to have them taken out of the way. Do you thus engage. Ans. yea. yea.

Ninth Is it your faith & desire that these your engagements be ratified before all worlds & that we be witnesses thereof. Ans yea yea,

Then let this your vow & binding oath wherewith you have bound your souls according to the law be as a perpetual covenant never to be forgotten.

And the people with one accord said Amen.

Now those that sealed were

James Patterson
James Milligan
Alexander Bagby
James Grummon
Thomas Taylor
Josiah Eastwood
James Dewitt
Culberson Patterson,
Abraham Southard
John Eastwood

Betsy Milligan
Jenny Patterson
Rachel Southard
Rachel M'Cown
Hezea Bushey
Abigail Jones
Prudence Grummon
Esther Eastwood
Betsy Milligan
Peggy Dewitt

The above transaction is attested by Matthew Houston

Richd M'Nemar

Solomon King

Benjn Isaacs

Pittsfield, Novr. 13, 1835.

My Esteemed Friend &
Brother Eleazer,

I can truly sympathize with you, and other faithful cross-bearers at Union Village, in your present scenes of tribulation, sufferings and trials, and would cheerfully do any thing in my power that would tend to extricate you from your difficulties and place your right on a stable foundation; but situated as I am, I can do little more than pour forth the effusions of a devoted heart to the Ruler of Heaven and Earth, for a blessing on all your labors, and that He would move the hearts of the children of men to render righteous judgment.

You probably remember the conversation we had when you were here, respecting conveyances to trustees of the consecrated property, by deed, or, rather of a trustee's making a deed to his successor; I still remain of the same opinion that I then advocated that such conveyance was useless and might be dangerous, and, consequently, we have never done it here, altho we have changed our trustees several times. I am aware that shuting the door after the steed is stolen will not reclaim him; but it may frustrate the designs of the rogue in future attempts. I still consider the provision of the Covenant (if correctly acted on) sufficient to clothe an Agent or Trustee with competent powers to protect the consecrated interest of the Church. The covenant, as a whole, is consonant with law in every state where it is in use, and of course, must be so in all its parts, and wherever it has been tryed, it has barred the claims of apostates; hence we infer that it contains sufficient provision to create a trustee. On the other hand, where a deed of conveyance is made from the incumbent to his successor, there seems to be an acknowledgment of right which the covenant forbids, and may possibly be construed to pass an allodium when there exists none in fact; but, still, should the trustee abscond, he might be induced to prefer a claim in his own right, which would require considerable exertion to disprove. I consider the provisions and obligations of the covenant paramount to a pseudo deed conveying imaginary rights to a "Capt. Noble".

I shall not undertake to give instructions concern-
in the mode of managing the affair with Nathan; but
would advise never to have an other deed of conveyance
from one trustee to another. It appears so plain to me
that I wonder how this usage has continued so long—it
appears to be making too much of an agent, who cannot
possibly own any thing more than his brethren, except
his stewardship while he is entrusted with it.

With these few lines please to accept my kind
gospel love, and my fervent desires for your prosperity &
also accept of my kind thanks for the presents you
had the kindness to send me. So, kindly, Farewell.

From your old Friend
And Brother
Nathaniel Deming.

To Eleazer Wright.

Eleazer Wright

Union Village

O.

Know all men by these presents that I Malcham Worley of Turtle-
creek in the county of Warren & state of Ohio, one of the members of the chh
and community known and distinguished in the world by the name of
Shakers, do on this twelfth day of September, one thousand eight hundred
and eight, according to my own faith and free-will offering, and for the love and
good will I have & do bear unto the said Church & community, give, grant
and convey unto Peter Pease and Joseph Allen of the Down, and state aforesaid
being two of the Trustees appointed with the care & oversight of the estate or tem-
poral interest of the church and to their successors who may be appointed to the
like office and care forever, all my right title & interest, that I have or ought to
have to all that certain tract or piece of land, lying and being bounded as
followeth, viz. Beginning at the South west corner of the North west quarter
section Number 24 the fourth township in the third or military range, and
running north fifty eight poles, thence East 86 poles, thence thence south 58 poles
thence west 86 poles to the beginning, containing thirty one acres twenty eight poles
To have & to hold the said given & granted premises with all the privileges and
appurtenances thereunto belonging, unto them the said Peter Pease & Joseph
Allen in their said capacity and to their successors who may be appointed in trust
to the like office and care agreeable to the order of the chh. and their assigns forever
for the express purposes of buildings, the support & help of the church & community
for the support and maintenance of gospel and other pious uses as the gospel may require,
to be improved according to the understanding and direction of the said trustees and
their successors as they shall direct & appoint. And I do by these presents cove-
nant with said trustees and their successors that I am lawfully seized of the premises
and that I have good right to give & grant the same to the above uses & purposes
free from all incumbrances, so that neither I myself, nor heirs, assigns nor any
other person or persons whatsoever shall ever hereafter have any lawful right,
title or demand thereunto. It is expressly understood and agreed by these presents
that the aforesaid premises cannot be sold or alienated only by the agreement and
consent of said church In testimony of which I Malcham together with my
wife Peggy who now relinquishes her right of dower have set our hands & seals the
day & year above written

Malcham Worley
Peggy Worley

Signed, Sealed & delivered in presence of
Nicholas Pascal.
Constant Mor[illegible]

New Lebanon November 10th 1835.

Beloved Eldr Eleazar,

Your letter by Br Luther, and also that of Oct 20th by mail, were duly received and laid before the Ministry. These letters have greatly interested our feelings, the last in particular, which being confirmed by one from your present Ministry of Oct 25th has produced a serious labor on the part of the Ministry & Elders, and what the result will be, is yet to be seen; but we hope favorable to your request. The only difficulty is, to find suitable members that can be spared, even for a little season; for we have full employment for all the faithful, and even more than full. Eldr E. is now gone to Watervliet to see what help he can get there. We sensibly feel the distress of your situation & sincerely sympathize with you. I wrote you a letter on the 12th and directed it to you at Watervliet, & Br. Rufus enclosed one in it directed to Eldr Br D. I hope they are received long before this time, & have afforded you some encouragement.

Respecting the title of your lands, we do not believe that N.S. or any body else can by any legal authority, take them from you. They were purchased for the benefit of the ~~of the~~ Society, and most of the original purchases were paid for with monies sent from New Lebanon & other eastern Societies for that very purpose, and the Society has had peaceable possession of them nearly 30 years. This land therefore belongs to the United Society as a body of people, gathered & supported, both in their temporal & spiritual rights, under the authority of the Church at New Lebanon; and while they remain faithful to their trust, and to the Church Covenant which originated from the Church here, and which has been acknowledged, adopted & signed by the people there, they are lawfully entitled to the benefit of it. But when they apostatize from the Society established there, and violate the Covenant which they have adopted, do they not, of course, apostatize from the land also which belongs to the Society, and from all the benefits to be derived from it? This, I think, cannot reasonably be denied. Whether they have officiated as Elders or Trustees, or whatever office they have held under the authority of the Society, were they not under the most solemn obligations to be faithful? But having proved unfaithful, betrayed the sacred trust and apostatized, do they not forfeit the office & all the benefits attached to it? Most certainly, as the Covenant will plainly show. Them, of course, all their authority must be at an end, and they must be accountable, not only for the violation of their trust, but for all the injury they have brought upon the Society. Having done this, it of course becomes the duty of the Ministry & Elders to appoint others to supply the place and perform the duties of that office. 1st art. 2 sec. 6. Du Cov. art 1 sec 3.

But lest N.S. should attempt to dispute the appointment, (which I think not unlikely) and deny the authority of his successors, or the authority by which they are appointed, under a pretence that they could produce no written authority, or that there was no evidence that they had received the general approbation of the Society, it will be necessary to see that these appointments are made according to the Covenant,

and

and if necessary, let it be done in writing, and be signed and sealed by the proper authority, and countersigned by the Secretary who shall draw the writing, and put on Record, so that it cannot admit of any legal dispute. [And for confirmation and proof that such appointments have received the general approbation of the Society, let a writing be drawn up certifying that such appointments have been so made, by the authority acknowledged by the Society, and that these appointments have received this general approbation; and that the persons so appointed are properly authorized to perform such & such duties &c. and then let all the faithful Brethren & Sisters in the Society, whom such appointments may concern, and who are of lawful age, put their signatures to it in the presence of proper witnesses who can testify to the fact before any Court of Justice.] you may omit this passage enclosed [ ]

I have suggested these measures because I think it not improbable that N.S. will attempt to dispute the authority of any new agents or Trustees that may be appointed to institute a suit against him, and thus quash the suit; for you know & S. knows that it is not a usual practice with Believers to establish appointments by written authority, (as is the practice in civil institutions) and perhaps he designs to take advantage on that ground; otherwise I cannot imagine why he should feel so secure about the matter. Therefore I think it will be necessary to be well guarded on every hand, if you mean to succeed. If a Chancery suit could consistently be avoided, it would be much more desirable; but if not, then I say, Be well prepared to meet it. A trial at law is generally costly business, and these chancery suits are apt to be long, tedious and expensive, even if you succeed at last. If S. has deposited money in any of the Banks within the state, the only way to secure it there till the cause is decided, will be to apply to the Chancellor to put an injunction upon it — at least that would be the proper course in this state.

I have said, and I still think the lands are secure enough as they are, except he has purchased lots in his own individual name, and taken Deeds as an individual, and not as an agent of the Society. But even in that case, being an agent of the Society at the time, he cannot take it from the Society without a violation of the Covenant, and of his Declaration of Trust, which must be admitted by the Court. I presume however, that all the deeds of land that were made to him before he made his Declaration, were mentioned in in the Declaration; if so, I think that will prove a sufficient security, even better than any other. But still, if it is the general feeling that the fee of the lands should be held at N.L. and it is really found necessary for security, we shall not object. All we want is to have the Society at U.V. safe from the fangs of apostate tygers. I well recollect my proposition in 1831, about making a transfer to the Chh here, (tho I have no copy of the letter) but since I found

that the Society has probably acquired a title by possession, I have felt less apprehension of danger. Elder Nathaniel feels very confident that the land is safe enough, and no danger to be apprehended on that ground. But it may be well to know the laws of Ohio on that point, which must ultimately decide the matter.

I hope you will not fail to secure the best evidence you can obtain in support of your cause - and if we can afford you any written evidence, let us know what it is, and we will endeavor to furnish you with it. But you ought to secure the counsel & assistance of some able & faithful attorney - And above all, your first object will be to have all the faithful unite in unceasing cries to God for his gracious direction in this business, and for his kind assistance and protection in carrying you safely through - for otherwise we greatly fear you will fail of success at last - we believe we may say, without this there can be no reasonable hope - Believers cannot depend on their own strength against a world powerful in wickedness - and they ought not too feel too confident of the seeming favorable circumstances of the case - if they do, they will find devils enough to contend with, for which their own strength will prove very insufficient. Let us ever keep in remembrance that "God is our refuge & strength, a very present help in trouble."

Nov.r 11.th Elder Nathaniel has been here again to day - & feels strongly fixed in his opinion that the lands are sufficiently secured - that no trustee can have any legal claim to them - 1.st Because a trustee is only an agent appointed to act for the society, according to the express stipulations of the Convent. for the time being. 2. Because he is bound by his Declaration of trust so to act, and he cannot legally act otherwise, for no law can annul these instruments. "No state shall - pass any law impairing the obligation of contracts." (See Constitution of United States, Art. 1. Sec 10.) 3. Because it is well known that the Society is based on the principles of a united interest - that the lands were purchased, the Society gathered, trustees appointed, a Covenant formed according to those principles, & executed by the members, and that the trusteeship is established for the very purpose of protecting this united interest for the purposes intended, (not to destroy it,) and tho the trusteeship may change hands ever so often, yet the office remains the same, with the lands attached to it, and it is the business of the office to protect the lands - and he sees no necessity of making transfers from one set of trustees to another - he considers it a weakness; for it implies that the trustees have the power of disposing of the lands belonging to the Society independent of the body; whereas the fact is, these lands have been regularly purchased of the original proprietors, and consecrated to the use of the Society as a religious community, for the support of the gospel, and for no other purpose. I must confess I think his reasons unanswerable; but whether lawyers will think so, is yet to be seen - - - I read to Elder N. what I wrote yesterday; but when I came to the passage which proposes having the appointments written, signed & sealed &c. and certificate signed by the brethren & sisters as evidence of the general approbation,

Eld^r. N. said he had his doubts respecting the propriety of that measure, as it would introduce a precedent which might hereafter produce a bad effect on the minds of unreasonable members, who might thereby be excited to a high estimation of their own importance and imagine they could defeat any appointment made by the Ministry, & be induced to try the experiment by endeavoring to form a conspiracy for that purpose. However he admitted that it might be well to be sufficiently guarded against every difficulty. Joseph Wicker, (who was with E. N.) observed that in case N. S. should attempt to dispute the legality of any appointment, the burden of proof to the contrary must of course fall upon him – and if the appointments were made according to the Covt. and put on record, it would be useless for him to attempt to prove to the contrary. So I lay the subject before you, and if you can derive any assistance from our remarks, they are at your service.

As to N. S. I consider him far deeper in iniquity than old Judas was – True Judas betrayed his master for thirty pieces of silver, because he loved money – But he was a natural man, and had never received the baptism of the Holy Ghost; yet he had seen the miraculous power of his master in many extraordinary instances; and he doubtless thought that by that power he would be fully able to conquer his enemies, even if betrayed into their hands; for he as well as others of the disciples, were waiting in anxious expectation to see their Lord assume the reins of an earthly government, and put all his enemies under his feet – But when he saw that his Master was put condemned to death, he was so affected that he carried back the money and went and hung himself – But N. S. has had far greater light than ever Judas had; and by giving way to sin, his light became darkness, even great darkness; and Satan entered into him, not merely with the subtlety that he tempted Judas, but probably with all the increase of subtilty that he has gained from that day to this – and if N. only had sight enough to see and feel that he would do much better to return all his money and papers, and go and hang himself, he might stand a chance to find some relation to Judas; but otherwise he must sink vastly below that old traitor – doubtless too low for the pity or compassion of his much injured Brethren & Sisters ever to reach him.

Nov^r. 13^th. We now inform you that it is decided to send you Dan^l Hawkins and Stephen Wells – It was intended for them to start yesterday; but Daniel was gone to N York & did not return till last evening, so that they cannot start till monday the 16^th & will go by the way of N York, Phila^a &c. & if nothing prevents will probably be at Cincinati by the 28 or 29^th inst. We shall send some further communications by them – In the mean time, accept all our kind love & best wishes for your blessing & prosperity, & give the same to your Ministry & Elders.

Seth

New Lebanon Dec.r 19.th 1835

Beloved Elder Eleazar,

Yours of the 2. inst. was duly received - I have drawn a letter of Attorney for Br Ispachar, which I think may answer the purpose - If not, he is willing to execute any thing that will be any help to the society in the present trying case. Elder Nathaniel was here the day I rec.d yours, (last wednesday) I read it to him & our Ministery (i.e. to Elder E. & Br Rufus) Eld.r N. informed us that they had conversed with their lawyer at Pittsfield, who said that the laws of Connecticut & Ohio respecting Chancery cases were both alike, & informed them of the most proper method of proceeding in your case; and E. N. said they had written to Daniel Hawkins on the subject, which will probably be received before this comes to hand - Eld.r N. thinks the case not at all difficult; but we at this distance cannot see the difficulties so well as you who are in the midst of them - therefore it is not in our power to say what ought to be done, or what string it is best to pull upon - Our Elder Br David and the Ministery all say, you must do the best you can with what help & strength you have with you, and what good counsel you can get from honest men, and you will then be justified let the case go as it will - You have our constant prayers that a blessing may attend your labors; and if you put your trust & confidence in God and be according to the counsel you have already received from Eld.r B. David we believe you will be prospered in the end, even if you should suffer a good portion of tribulation & temporal loss. For myself I have secretly hoped & prayed that God in his good providence would so direct the course of events that you would come off victorious without any lawsuit - for the idea of prosecuting N.S. with any prospect of ever getting the money back appears to me more than dubious, and the more I labor upon it the darker & more distant it looks - I fully agree with you that caution is much better than precipitance in this case, and I hope delay will prove more favorable than dangerous - I am glad you are likely to get Clay's opinion - I think whether favorable or unfavorable it will be of service to you - If you lay the Covenants before him & all the necessary papers & give him a fair statement of all the transactions, he will, no doubt, be able to give an opinion that can be depended upon, either in favor or against the prosecution - But after all, the wisdom of God is better than that of man, and ought to be sought more earnestly - and I pray that you may all be blessed with it.

Eld.r Br. D. & Eld. Matthew arrived on wednesday night the 9th inst. at half part 10. safe & sound, to the great joy of us all - The next day was by proclamation of the gov.r a day of thanksgiving, and a day of thanksgiving it was to us, in very deed such as we had never kept by appointment before. The Ministry had gone to Waterviet the preceding monday - A messenger was dispatched with the joyful tidings to Watervliet on thursday morning; and on friday E. Ebenezer & Br Rufus came down & tarried till yesterday morning, when they returned to W— and took E. Matthew with them. As it was appointed for me to write & draw the power of Attorney & have it certified & sent on, they all three desired me to send their kind love to you & to Eldress Betsey & Joanna & their companions in the meeting-house, and also to Br. Daniel & Stephen - Elder M. says, "till Eld.r Eleazar I am basking" - He also says as father confessor he must have some government, and you must write to him - for he has the jerks in his hand so bad that he cannot write - He has been afflicted since his arrival with a severe cold & a bad cough, and has done very little visiting out, but has been daily visited at the office; and our nurses have been very attentive in nursing him up, so that he was considerable better when he started for W'tn. They intended to have started on wednesday; but wednesday & thursday were so excessively cold that they did not go till yesterday - Our thermometer for those two days ranged from 10 to 16° below zero*, and travelling was quite out of the question - We have indeed had much cold weather since December came in, and sleighing is pretty good - How has the weather been with you? Besides the love already mentioned I have much more to send, so that you will get a good portion of love, if you get nothing else, and indeed I do not know what you can get better in these troublesome times, But it is getting late, & must attend meeting this evening, & tomorrow I'll proceed -

Dec.r 20th ½ part 2. P.M. We have had excellentings today, both morning & afternoon - This afternoon Eld.r Brother spoke of his last interview with the Ministry & Elders at U.V. & of their request to him to give this day their love & thanks to the Chh. for the great kindness & assistance received &c. &c. as they doubtless will remember - and I assure you we had a lively time of it - we sung and danced - and danced & sung for our beloved friends in the West - and a powerful meeting we had too - and if you had been here & felt how much love there was, & how it operated, your soul would have leaped & your body too - Indeed I think the good Believers at U.V. are hardly able to sense how much love is felt for them in the Chh. here - nor am I able to express it to them; but only to give them a small hint of it, & they must feel it for themselves in order to know its purity & its genuine quality - but its quantity and abounding goodness they cannot estimate.

* 20° understand that in Lebanon below is was 28° below -

After meeting I went in to see the Elders, and they all desired me to send their kind love to all the faithful, & a great heap for it too - and you may depend they felt it for all - particularly Elders Betsey & Joanna and all the good Ministry and Elders - Eld^r Br. wished me to remind Br Joshua of his request to write about Newyear's time & inform him how they are getting along - particularly at the center - and he wishes Eldress Betsey to see to it - for he feels anxious to hear & know of your success, blessing and prosperity - He as well as the rest of us feel so much interested in the welfare of the Believers at W.V. that we want to hear from them as often as we can - Elder Br wishes to send a good portion of his love to Br. Joshua & Sister Nancy - and this is the feeling of all and by no means forget Br Daniel & Stephen - we think of them often & their names are often mentioned - with the best wishes for their blessing & prosperity & safe return in due season - Elder Solomon also sends his kind love to the Ministry & Elders and to the Brethren & Sisters at large - To which I must add the love of our family Deacons & Deaconesses, & also the Deacons & Deaconesses at the office - but I must not forget Eliza Sharp & Prudence Morrill who wish to send their their particular love to all without discrimination Samantha's love to Joanna expressive of the great satisfaction she felt in receiving & perusing her letter - Hannah Fairbanks says, "I want to send my particular love to Joanna & tell her how much I want to see her - that since our sorrowful parting I've got to be a well woman again" - So much for love.

It is a time of general health in the Church & Society, and we understand it is so at Waterviliet & Hancock - You may look for Br. Isachar's power of Attorney in the course of a few days - It has to be sent to Hudson to be certified - It will be directed to D. J. Hawkins to whom I wish you to give my kind love, & tell him I have been watchful of his affairs (he knows why) and find they go on very correctly, so that he need not be uneasy on that score - And now to close this long scribble I wish you to receive the love, blessing, prayers & best wishes for the successful result of the unfortunate cause in which you are engaged, as the general expression of the Church & Society in New Lebanon, and to all the rest you will please to add the love & good wishes, and ardent prayers for a favorable termination of all your recent troubles, as the expression of the daily feelings of your Brother Scribe

I have scribbled this in haste & have not time to transcribe it -

Seth.

25

Eleazar Wright

Union Village

near Lebanon, Warren Co

Ohio

HUDSON
DEC
22
N.Y.

Simple.

858

Daniel J. Hawkins

458

460

Extract of a letter from Ebenezer Wright to Nathan Sharpe, dated Dec. 8th 1831.

The subject of our land titles have now undergone all the scrutiny that we are able to confer upon it, and it only remains to answer Br Seth's letter & quiet the feelings excited in the east; and in order to this, it is necessary that we should have a mutual understanding of the real state of the case. As to reviving the trust in three, that we agree is settled. As to the merits of the deeds, little more can be said, and whether bonds with covenants, as proposed by Corwin, or a surrender of trust, and a renewal of authority from the foundation of right, would give the greatest authority is not yet decided. My proposition for a legal surrender, was to elicit an opinion from the Attorney concerning the authorities on which the powers of the trusteeship were based, and I still think that enquiry worth prosecuting, particularly as respects the lands originally conveyed to D. Meacham. The deeds made to decon David (i.e. D. Meacham) I presume are indisputable; but the same cannot be said of the subsequent transfers, by which the title is thought to be vested in our trusteeship. It is certainly worthy of consideration whether those deeds, worded as they are, can be construed as a real conveyance of right & title - merely bargained, transferred & conveyed to our trustees "during their continuance in office." Can the right of the grantee, in this case, be considered any thing more than the limited right of agency - and whether he surrender, abscond or die, can his authority exceed his official standing? and is it not a question whether the real proprietorship of the interest does not permanently rest where it did prior to the appointment and instalment of trustees to take the oversight & management of it. It is certain the covenant members had no right to the property previous to their signing the Covenant; of course it was not they that appointed the trustees to hold & manage it. The appointment of trustees originated

from the source of legal right to the interest, which right was vested in the trusteeship of the parent institution at New Lebanon — Then if that right has not been legally conveyed to the covenant members or their trustees, it must rest where it did before our trustees were appointed. This at once brings into consideration the genius of their transfers; and whether the same original authority remains to limit & control the acts of their agents, and to secure the interest to the objects intended. Finally, I offer it as an opinion that those transfers from the east, convey nothing more than a legal power to the trustees here, to hold, defend, manage, use and appropriate said interest here to the uses & purposes stipulated in the covenant; and that the right, both legal & equitable, as much as ever, remains in the east, and that one side of the express uses & purposes specified in those transfers, the interest can never be lawfully alienated from the original claims & control of the parent institution.

Nathan Sharp's reply.

I examined yours of Dec. 8th on the subject of land titles with some attention & care. You ask whether a surrender of trust & a renewal of authority would not give the greatest security? I suppose by surrender, you mean to disannul the contract for the land and by the authority of right, you mean the trustees at N.L. If I understand the matter, the trustees at N. Lebanon only held this land in trust, and that trust was conveyed to the trustees here. It was originally conveyed from here to them, so I cannot see how the foundation of right exists at N.L. as to the real title of the land — for I feel very positive that we have paid, in the Shaker way, a full consideration for the land — if so, the foundation of right must be here and no where else; and I can see no good reason for disannulling the contract rightfully made & punctually paid — In the next place, you appear to wish to know where the powers of the trusteeship were based? I think there can be no doubt but the powers of the trusteeship were based on the Chh. Covenant, notwithstanding

you appear to think that the covenant members could have no hand in establishing the trusteeship. I must here differ from you; for I think no trusteeship was established till after the signing of the covenant. It is true they were nominated previously, but not commissioned to act until commissioned by the covenant. Until after the signing of the covenant the compact was not finished, neither was any thing on the subject: so the powers of the trusteeship could come from no other quarter. [see the deed referred to.] I think the word bargain signifies a contract or sale, and the word conveyance signifies delivery. Where a man makes a contract for property, and gets possession, he is safe — so I think we have made a contract with the east for the lands in controversy, and have had possession 17 years. Now if they will hold still (which I have no doubt but they will) for 9 years more, and let us remain in peaceable possession, we will ask them no better title to these lands. I am much at a loss to know what is meant by the trustees divesting themselves of the right of recovery, & a surrender, as I do not properly understand its meaning. I can only answer by saying that where a contract is made, or an agreement entered into, that contract or agreement can only be disannulled by mutual consent of parties. You appear to think that Stephen Munson must make us a title before we are safe. Your reason appears to be, that it must be done more consonant to the constitution & present light of the Church. ~~state~~ The deed has nothing to do with the present constitution or present light of the Church, as it was made under the constitution & light of the Chh. at its proper date & time; so the present constitution and light of the Church ought to correspond with our former righteous acts. So I cannot see but they have sold, conveyed & delivered the premises with all the appurtenances to the trustees mentioned in the deed for the uses there stated; and I can see no way that we can get a better title than we have now got; but I still lie open to conviction.

N. Sharp.

Extract from Eleazar's remarks on Sharp's letter.

In answer to the foregoing I have scribbled what I consider an impartial view of the subject, explaining more clearly my communication of Dec.r 8th out of which I have extracted the following items.

1. The import of the foregoing letter [of N. Sharp] is, that the trustees at New Lebanon & those at Union Village [Ohio] hold separate & independent interests — that the lands in question were sold by the N.L. trustees to the U. Village trustees for a valuable consideration, and good & sufficient titles were made to the grantee to the exclusion of the grantors & their successors forever, from any right, title, interest, claim or demand in & to the premises. That this statement is foreign from every principle of law or gospel must be obvious from the following facts. 1st. These lands were purchased & paid for with monies belonging to the Church at N. Lebanon, and conveyed to the trusteeship there 7 years before ever there was a trustee appointed in this country. 2. During this period of 7 years there existed an agency in this country in connexion with the N. Lebanon trusteeship, to wit, Peter Pease & Constant Moseley, members of the Mother Church, who held right & authority by virtue of a Declaration legally executed by David Meacham [2nd trustee at N.L.] 3. The uses & purposes for which those lands were purchased, were clearly expressed in said Declaration, to be for the use & benefit of the Ch.h at N. Lebanon, and to be & remain forever under the care of them & their successors. The same doctrine is confirmed by the transfer of Spier & Stanson, in the year 1819, and the immediate uses of said interest clearly defined, namely, "for the purpose of supporting a gospel mission into the western country, and also for the purpose of laying a permanent foundation for the establishment of a Church of the said United Society at Union Village, upon the principles and after the order of the said Church or Society at N. Lebanon." Not a word yet of any sale of those lands to any other institution, and on purpose.

4th. No evidence that ever a cent was paid to the Church at New Lebanon for

for those lands, except the dollar mentioned in the transfer, being merely to legalize the instrument, and ratify the trust which had existed for 14 years in Peter Pease, and then to include Sharp & Vallentine as his co-agents in the concern. Was not this a curious kind of selling and conveying?

5th Peter Pease, the primary trustee in the best, never was a covenant member of the church at Union Village — he continued till his death a member of the church at New Lebanon, and as the agent of the Mother institution, was located at Union Village to manage the concern there, under the control of New Lebanon authority, and not of any compact or authority of any western Believer. How strange to imagine that the covenant at Union Village originated the trusteeship in case of those lands, or confer the powers necessary to found and establish the church!

6th The covenant members at New Lebanon doubtless had a hand in confirming the appointment of their trustees, and so they had at Union Village; but it was the Ministry & Elders there & here that gave them the power to act, and had the control of their actions & transactions.

7th We had possession of those lands 6 or 7 years before N. S. was named as a trustee, and also for [redacted] 7 years of his trusteeship before he got his deed, as he calls it, and since he got his imaginary title, we have occupied the premises for 16 years more, amounting in all to about 28 years. A pity he had not continued out his 8 years peaceable possession, seeing the N. Lebanon folks held still so long & so patiently! But why he should be so ignorant of the nature of a surrender of trust, and of divesting himself of the right of recovery, is passing strange; and I might add, astonishing, that a man holding such a sense of independence should so long be suffered to hold peaceable possession of such an important office, and browbeat me & others on those matters [relative to the land titles] whenever they came in controversy between us. I do not boast of my knowledge in the law; but

Beloved Elder Eleazer,

In case it should, on due consideration be finally agreed to make a surrender of all the deeds & transfers of your lands to the Trustees of the Club at N.L. it will be necessary to have it done in some due form of law. To give some idea how such business is transacted in this state I will send you a specimen of a similar transaction at Watervliet.

The lands belonging to the United Society at Watervliet, which had been taken by Lease from Stephen V.R. Rensselaer Esq.r were purchased at different times, from different persons, and the Leases of some of them having been in possession of different occupants before they were purchased by the Trustees of the Society, the surveys of most of them were found on examination to be inaccurate (having been taken by Dutchmen use many years previous without any accurate survey.) In order to correct these inaccuracies and prevent disputes relative to the boundary lines, V.R. Rensselaer ordered a new survey of these lands, and agreed to execute new conveyances for the same. It therefore became necessary that the original Leases should be surrendered in due form, and new ones taken out by some person or persons duly authorized for that purpose. Accordingly David Osborn & Peter Dodge were chosen & appointed, and a transfer of the original conveyances from the then acting Trustees was executed to them by an instrument bearing date July 23. 1822. They received at the same time a Power of Attorney duly executed, of which the following is a copy.

Whereas We the subscribers, Members of the United Society of Believers, (called Shakers,) of the town of Watervliet, being united in a covenant relation, as Brethren & Sisters in Christ, and being in the possession & enjoyment of certain lands, tenements & hereditaments, with the appurtenances, situate in the said town of Watervliet, the legal title of which is vested in certain individual members of the said Society, in trust, for the use & benefit of the Society, under and by virtue of several Leases in fee, executed by Stephen V.R. Rensselaer Esq.r proprietor of the Manor of Rensselaerwyck, within which manor the said lands, tenements & hereditaments are situated; And whereas by the Covenant or Constitution of said Society, the care, superintendence & management of the said lands, tenements & hereditaments with the appurtenances is committed to the ~~Trustees~~ Deacons of said Society, for the time being, as Trustees thereof: and whereas it has become

desirable, in order to designate & establish the boundaries of the said lands, tenements & hereditaments by a plain description thereof in a new Lease & fee from the said S. V. Rensselaer, and to ascertain & fix in such new Lease the aggregate rents & services with which the said lands, tenements and hereditaments shall thereafter be chargable: Therefore, We the subscribers, the members of the said Society, and the trustees of the legal title in & to the said lands, tenements & hereditament, to the use ~~of~~ and benefit of the members of the said Society, Have nominated, authorized, constituted & appointed, and by these presents do nominate, authorize, constitute & appoint our trusty and well beloved Brethren, David Osborn & Peter Dodge, our lawful attornies, agents & trustees, in due form of law, to surrender, release & convey the said lands, tenement & hereditaments, with the appurtenances, unto the said S. V. R. his heirs & assigns, together with the original Leases, mesne conveyances & title deeds relating thereto; to the intent that the said S. V. R. may be able to seal & deliver a new lease in fee of the same lands, tenements & hereditaments, with the appurtenances, by clear, certain & specific boundaries, to the said David Osborn & Peter Dodge, their heirs & assigns, for the use and benefit of the said Society, to be superintended & managed agreable to the said Covenant or Constitution of the said Society: And we the members aforesaid, also authorize & impower our said attornies, agents & trustees to accept such new lease or bases, in such form, and with such stipulations, provisos & conditions to be inserted therein, as the said S. V. R. & our said attornies, agents & trustees shall mutually agree to.

In witness whereof we the subscribers have to these presents set our respective hands & seals this twenty-third day of July &c—

Sisters' names		Brethren's names	
Sarah Bonnet	(S)	Joseph Preston	(S)
Prudence Spencer	(S)	Freegift Wells	(S)
Rhoda Chase	(S)	John Spier	(S)
&c &c &c		&c &c. &c.	

Signed sealed & delivered in presence of
William Carter
Ralph Hodgson

This instrument was duly acknowledged before the proper officer, as follows

State of New York
City & County of Albany, ss. } Be it remembered that on the 9th day of October one thousand eight hundred and twenty two, personally appeared before me Jacob I. B. Vn Vechten a Commissioner under the act of March 24th 1818. residing in the said city — William Carter, one of the subscribing witnesses to the foregoing power of attorney and one of the Society of Shakers at Watervliet in the County of Albany, to me personally known, who being by me duly affirmed, saith that he personally knows all the parties named in, and whose names are subscribed & seals affixed to the said power of attorney, consisting of eighty women & fifty five men, and that they severally acknowledged their respective signatures & seals to the said power of attorney, and that they had signed & sealed the same as their voluntary act & deed, for the uses & purposes therein mentioned, and that he & Ralph Hodgson at the same time subscribed their names thereto as witnesses, which being to me satisfactory evidence of the due execution of the said power of attorney by the said parties, I allow the same to be recorded.

Jacob I. B. Vn Vechten
Commissioner &c.

Agreeable to the foregoing power of attorney, the original conveyances were surrendered by an Indenture drawn & executed in due form of which the following is a rough sketch —

This Indenture made the 22. day of Octr 1822. Between D. O. & P. Dodge Deacons & Trustees of the U. S. commonly called Shakers of the town of N— county of A— of the first part & S. Vn R. Vechten. of the 2. part —
Whereas the said parties of the first part, did, by 5 several conveyances in fee to the parties herein after named viz. one to Wm Ireson bearing date Apl. 26 1790 one to David Osborn & Roswell Goodrich, bearing date April 4th 1794. one to Bartholomew Noxon bearing date Decr 23. 1795 &c. &c. [naming all the deeds] grant & convey all those certain farms, & parcels of land situate in the town & county aforesaid, & particularly described in the before mentioned conveyances, which said farms have by diverse assignments, been conveyed to the said parties of the first part &c. as by reference thereunto will more fully appear — And whereas it has been discovered, that the surveys of those conveyances were inaccurate — therefore in order to prevent disputes, a re survey &c. &c. —
And whereas the said parties of the first part, have agreed

to surrender & release the aforesaid conveyances, and the premises therein described, with the appurtenances unto the said party of the second part, his heirs & assigns, upon condition that the said party of the second part shall thereupon seal & deliver new conveyances of the said farms, with the appurtenances unto the said parties of the first part, their heirs & assigns, for the use & benefit of the said Society of Shakers, according to the said resurvey &c &c &c — &c &c &c —

Now therefore, this Indenture Witnesseth that the said parties of the first part, for the consideration of the sum of one dollar to them in hand paid by the said party of the second part, the receipt whereof is hereby acknowledged, and also for & in consideration of the stipulations & agreements herein above recited, have surrendered & aliened &c &c and by these presents do surrender, alien &c &c. unto the said party of the 2. part the said farms described in the said above mentioned conveyances, together with the rights, members & appurtenances &c thereunto belonging, and also all the estate, right, title, &c &c &c

To have & to hold all & singular, the said farms &c &c forever — &c &c &c.

In witness whereof &c — have interchangeably set their hands & seals &c &c —

David Osborn (L.S.)
Peter Dodge (L.S.)
S. V^n Rensselaer (L.S.)

The original conveyances being thus formally surrendered New Leases were duly executed — &c &c —

Now Br. in case it is the general feeling for your trustees to make a surrender of their deeds, it must be done something in this manner — and I have merely given you these sketches, that you may be able to draw the necessary writings without the necessity of employing a lawyer for the purpose — In case they make a surrender, our Brethren David & Stephen must give a written obligation that they will become responsible for the delivery of the Deeds to our Trustees, and obtain a Lease & power of Attorney from our Trustees agreeable to your request &c &c

We would remark that for a Trustee to make any kind of conveyance, to his successor in trust, of the real and personal estate of the Church or Society, is unnecessary, in point of utility, and not required by any provision in the Covenant. "A covenant is the consent or agreement of two or more persons, made by deed in writing, to do or not to do, some act or thing contracted between them, and ought to be sealed and delivered." Jacob's Law Dict.

Such is the Church Covenant, and in Art. 1. Sec. 5. it is agreed that the Ministry and Elders shall nominate and appoint to office, ministers, elders, deacons and trustees, and, also, alter and revoke such appointments when necessary. In Art. 3. Sec. 6. it is provided that if the office of trustee should become vacant by death or defection, the leading authority of the Church have a right, and it is made their duty, to appoint a successor, who is to be qualified as agreed in Art. 3. Sec 5. And being appointed by the authority aforesaid, they are invested with power to take the general charge and oversight of all the property, estate and interest, dedicated &c. for the benefit of the Church, to hold in trust the fee of all the lands belonging to the Church. Art. 3 Sec. 1.

The trustee being a covenant member, has, previous to his appointment, released and quit-claimed all his private right, title and interest to and in the property, in common with the other members, and has so avowed in his declaration. Now, if Sec 2. of Art 7. is valid to bar the members against obtaining their private claims (and the trustee is a member) then, the provisions above alluded to will vest the incumbent with the fee, in trust, of the property. And, as the power of appointing a trustee, at all times remains with the leading authority of the Church, and his declaration is sufficient, in law, to prove the trust, a deed from his predecessor is useless, and by attempting to make a conveyance which is already effected by the

covenant, recognizes a private right in the trustee, contrary to the provisions of Art. 7. for the trustee is still a member, and ought not to conceal his quit-claim by receiving a conveyance by deed.

"It is requisite that a deed be founded upon good and sufficient consideration, and made by persons able to contract, and be contracted with." Blackst. Com. "Tho a deed of conveyance expres a consideration of money upon a purchase, it is no proof that the money expressed was really paid; but proof of it must be actually made by witnesses." Styl. Rep. 464. 2. Will. Rep. 295. S.P.

Quære. Can an individual who has released and quit-claimed all his right title and interest in and to an estate, afterward convey the same property to another? Are covenant members of the same family, able to contract with eachother for real estate? If not; - what is the use of a trustee's giving a deed to his successor? None.

Joseph Wilkes

Note. We dont mean to say that real estate can be dedicated to the Church otherwise than by executing a deed to the Trustees as such.

Pittsfield, Nov. 9, 1834

The follow extracts are from reported cases determined in the Supreme Judicial Court of Massachusetts, see Bigelows Digest, Art. Uses & Trusts, and may possibly be of some use as precedent.

"A conveyance to a church, to the use of the church, or to the use of their successors in office, was construed as a conveyance in trust for the parish; it being evident that such was the intention of the parties to the conveyance; and that the term use was intended to express the object merely of the grant, which was that the lands or the proceeds be used for religious purposes." Baker et. al. v. Foles.

So, a conveyance to a church without any declaration of trust or use, will be deemed a conveyance in trust, as it must by necessary implication be intended to be given to promote the purposes for which a church is instituted; the most prominent of which is the public worship of God. — ibid.

. . . . . .

Left

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Do All Earn Dr C —
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ing date conveyed,
t on to the West;

New Lebanon July 22: 1836.

Dearly beloved Br Eleazar,

Your letter of May 2. by the Deacons was duly received, and I now thank you for the information & good feelings contained in it — The intelligence by Br David & Sister Joanna was very satisfactory & encouraging and I rejoice that a way is now opened & in successful progress for the establishment and permanent maintenance of the same gospel order already gained in the east, and for that unity & harmony of spirit which must and will constitute the true followers of Christ one people wherever they are located, however distant and personally unknown to each other. A free communication & intercourse must have that effect with every honest soul — with every individual who is laboring & sincerely striving for an increase of the Spirit & life of Christ in his own soul, and wishes to be a partaker of that progressive improvement which now attends and henceforth ever will attend the work of God and the government & dominion of Christ on earth and in Heaven. Whatever the vain wicked world may think or imagine, whatever apostatizing rebels may say or do, it cannot alter the word of God, nor frustrate the designs of Infinite power & Wisdom. All will yet see & know, either to their joy or sorrow, that the predictions of the inspired prophets and the testimony of Christ & Mother Ann will have their course and be fulfilled in due time — And you and I have great reason to be thankful that we have lived to see and been made partakers of this increasing work so far as we have, and to feel a confirmation that it never will cease.

As temporals as well as spirituals must be regulated & put in order, as fast as time & circumstances will permit; and as you and I have been called to assist in the department of land securities with written instruments & Deeds of trust, I must now turn to that subject, which would indeed be a very disagreable one, were it not for the purpose of securing a temporal foundation for Believers to stand upon, aloof from the encroachments of the wicked while confined to this earthly tabernacle.

I have examined our Deeds and have found the five original Deeds to David Meacham, viz. of Timothy Sewell, Richard M.Nemar, Solomon King, Abraham Sarew, and Aaron Tullis, and also a Deed of David Meacham to Rich. Spier & Stephen Munson, bearing date the 23. of December 1807, to transferring the lands described in those Deeds to them. This Deed it appears has never been recorded. It also appears by our Records that the same lots of land were again transferred by Spier & Munson to Peter Pease, Nathan Sharp & Lewis Vallentine by a Deed bearing date August 16, 1819. This Deed it seems was acknowledged and sent on to the West;

but I suppose it was never put on record in Ohio – If not, it can easily be destroyed, & the Deed which has now been executed by Stephen Munson, and which we shall forward to you with the original Deeds, will stand, and should be recorded. But in case the Deed of August 1819 has been recorded in the West, I see no better remedy than to apply to the Chancellor of the State, who has (or ought to have) power to appoint such Trustees as the Society may choose; and he doubtless will do it, provided a fair statement of the case be laid before him, and the consent of Lewis Valentine be obtained – Your lawyers however must advise what course to take.

I have also found another Deed executed by Samuel Sering to Peter Pease, John Wallace & Nathan Sharp, bearing date April 18th 1812; but it has not been recorded, nor even acknowledged, and of course cannot have any legal force; and as Samuel has since deceased, perhaps his heirs, who I understand are still living among Believers, would be willing to confirm it to the present Trustees – This matter however can be settled in the Society.*

We have concluded to forward all these Deeds to you, as they can now be of no particular use to us. The Deed of D. Meacham of Dec. 1807, was acknowledged by Judge Van Ness, who was then well known as a District Judge of the U. States. If, however, any further evidence of its execution & acknowledgement should be required, it can easily be obtained, in case it should be thought necessary to have the Deed recorded in Warren county; but I am inclined to think it unnecessary, unless the validity of S. Munson's present Deed be disputed.

July 23. Since writing the above we have rec. a letter from your Trustees enclosing a Deed to be executed by Joseph Allen, and have sent it on to him, with directions to have it executed & returned by monday, in order to have it forwarded with the others. I perceive the Deed is drawn for D. Boyd & I. Johnson, it is well, and perhaps it would have been quite as well (at any rate it would have suited us as well) had S. Munson's Deed been made to them; but Br. D. Hawkins informed us that it was the general feelings of the brethren at U. V. to have it made to the Trustees here & there conjointly, and as the lands first deeded to D. M – were mostly purchased with monies sent from here, it was concluded to draw the Deed so; but we think a Declaration of trust on the part of the Trustees should not be omitted – We think the subject of land securities may now be put forever at rest – for besides the fair statement of the uses and purposes of the deeded lands, intended by the purchase & by the Conveyors, 20 years peaceable possession gives a title, which must of course settle the matter.

Your other communications by Br. D. J. H. both printed & written, were received for which we thank you – But there was one Item de largent, alias pecunia, concerning which we could find neither why nor wherefore, nor even a key to unlock or decypher the Riddle, so that it still remains an unriddled mystery – Will you have the goodness to send me the key to unlock it? S.

* As the Society have had possession more than 20 years, perhaps it is not necessary to do it.

I am authorized by our Elder Brother to return you his sincere love and thanks for his portion of your letter, and to express the interest he feels in your happiness and prosperity, and his best wishes for the increase of the gospel in the Society at Union Village in which he feels a very near and dear interest. I am also charged by sister Lucy Smith to return you her unfeigned love and her particular thanks for your interesting communication to her, and to say that your expressions of acknowledgement respecting her former labors in building up the gospel in the West, perfectly coincide with what she conscientiously feels were the real motives of her heart and the daily labors of her souls and that she can now rejoice in the present prospects, and pray for the future blessing and prosperity of the people with whom she has formerly & so ardently labored, and she feels that their salvation will be her most desirable reward. You will also please to accept the kind love of your old friend & scribe and send communicate a good portion to E. Matthew. and I would like to know whether he receives the Moral Reformer from the publishers, as I have sent them orders to that effect, & wish to know if they are obeyed. I expect to go to Waterliet on tuesday with Br Abner, and if I can get any love from the Ministry (who are there) for you, I will tuck it in, and remember I expect to hear from you again before long. So farewell.

Seth.

Waterliet July 26th. I have just arrived at Waterliet in co with Brs Danl Hawkins, Garret Sawyer Jonathan Wood & Abner B. Jonathan & Daniel proceed on tomorrow up the canal, in co. with Rufus Bryant as far a Sodus and perhaps further - Respecting Joseph Allens Deed, I must inform you that it was returned us yesterday unexecuted, with a few lines from Joseph, stating the reason why - I knew Eldr Nathaniel's views of the subject before, and I find the Believers in that State are generally if not all of the same opinion, but our Lawyers talk a different language - I have concluded however to return the Deed just he returned it to me, with his answer - I found by the bearer, Freeman Stanley, that he thought it would be dangerous a precedent for Believers to set up, for if a transfer to of one Trustee to his successors in trust was admitted to be necessary, then an apostatizing Trustee might refuse to make a transfer; how then, said he, shall we help ourselves. But my opinion is, and I think I have stated it to you before, that the Society can hold it by right of possession, and no law can take it from them.

I am now authorized by our good Ministry to communicate their kind love to you, which you will doubtless accept as a valuable treasure - Brother Abner B- is left to his own choice to go with Br. Rufus Bryant or to tarry till the weather becomes cooler in September - I believe he will stay -

S.

N.B. I enclose a couple of Hymns for your disposal – make such use of them as you think proper – they may perhaps afford you some amusement if they are of no other use – I cannot send the tunes, but I have them not by me – I have had to finish my letter in haste amid the bustle & confusion of other pressing matters – farewell – Wednesday morning. July 27th – S –

Eleazar Wright
Union Village O.

New Lebanon, June 15th: 1836.

Beloved Elder Eliazer,

These ~~will~~ few lines will inform you that the two deacons & company have arrived safely & in reasonable health. Daniel came home the 31st. ult. but the rest stopped at Waterliet intil the 2nd. inst. and the Cattle & box of Books did not arrive till the 10th.— So I have finally received my portion which was stored in the corner of the Box, and shall endeavor to dispose of those matters according to your direction as soon as I have leisure. But I must confess that I have been crouded with other duties that I have not been able to pay much attention to those papers, and of course am not able to give any opinion about them. So I keep them in safe keeping until I can.

However, I will venture to send my warmest thanks for every favor that has or may come to view on a careful perusal of those papers or otherwise, and especially for the treasures of gospel love from ~~from~~ yourself and other faithful soldiers of the Cross— There are many precious souls at Union Village who feel very near & dear to my heart, knowing that they have forsaken all for salvation and eternal life, and I do love and bless them with an everlasting affection, & I know they will not lose their blessed reward if they endure faithfuly to the end, for they have inlisted under a Captain who will never cheat them.

Accept with this my best love & give freely to as many as you see fit— I remember many of them daily & should be glad to send my love to all by name, but have not time— However give it to the Ministry & Elders— to Elder Matthew without fail— he can hold a great store of love & should be filled with Love for the general good. Give my love in particular to Brother James, Cornelius, & William if yet living &c &c. Farewell. Rufus.

N. B. I have fixed an envelope for letters, according to your plan which you shawed me at Waterliet, which I like much for the preservation of important letters— and would it not be well to write such letters on one size of paper? say the common Letter paper.

P. S. I have read this to Elder Ebenezer, Eldress Ruth & Sister Asenath, and they request me to insert their love to you & the rest as above.

Elder Eleazar

Union Village

Ohio.

5:17 Lebanon 1st August 1836

At the request of Daniel Boyd one of the Trustees of the United Society of Believers commonly called Shakers residing at Union Village, Warren county Ohio, I will state in as concise and brief a manner as possible, some of the reasons which operate on my mind in favor of a change in the phraseology of the conveyances to the society of real estate, and the propriety of obtaining deeds of release where the same can be obtained from those persons who have heretofore made conveyances to the trustees of the society for the time being.—

As far as I have had an opportunity of examining the deeds heretofore executed to the Trustees, the operative words descriptive of the estate conveyed are substantially as follows "To have & to hold unto the said A.B. & C. and their successors & assigns forever, to the only proper use and behoof of the church or community aforesaid, and to be and remain inviolably in the possession and at the disposal of the ministry of said Church and their assigns in a line of succession forever, &c; the word heirs is not mentioned as descriptive of the quantity of the estate conveyed to the grantees. Altho the deed now before me contains a covenant that the grantor and their heirs the premises bargained & sold unto the grantees and their successors in office & assigns against the grantors & their heirs & all other persons will warrant & forever defend.

2. Blackstone's Commentaries page 107 "The word "heirs" is necessary in the grant of donation in order to make a fee or inheritance; for if land be given to a man forever, or to him & his assigns forever, this vests in him but an estate for life.

4. Kents Commentaries page 6. "The word heirs is at common law necessary to be used if the estate is to be created by deed. The limitation to the heirs must be made in such terms, or by immediate reference and no substituted words of perpetuity are accepted in special cases will be allowed to supply their place or make an estate of inheritance in feoffments and grants."

There are exceptions to this rule as "in grants of land to sole corporations & their successors, the word successors supplies the place of heirs, and in conveyances to corporations aggregate (composed of more persons than one) it is said the word successors is not necessary to pass a fee. 2d Blackstone's C. 108."

Now in future conveyances to the Trustees for the benefit of the society in order to remove all doubt as to the quantity of the estate conveyed, when it is intended to convey a fee simple, I would recommend the insertion of the word heirs, & the authorities as well as successors, and let the trustees immediately execute a Declaration of trust to the Society or certain members thereof, stating the objects of the conveyance, for what purposes it

was made, and that the conveyance was taken for the benefit of, and held in trust for the society.

The United Society is not a corporation, hence the word successors is not equivalent to the word heirs, and the authorities to which I have reference show that the words "assigns" and "for ever" are not sufficient in a deed."

In relation to conveyances heretofore made, the reasons I have before urged would operate in favor of obtaining releases to the trustees, their heirs & successors forever.

I would not wish to be understood as expressing the opinion that as the conveyances now stand the society will have no relief. "Chancellor Kent says "It is likewise understood, that a court of equity will supply the omission of words of inheritance; and in contracts to convey, it will sustain the right of the party to a deed for a conveyance in fee, when it appears to have been the intention of the parties contract to convey in fee." But the great object would be to effectuate the intention of the parties without the expense trouble & delay of a litigation; and remove this difficulty in relation to the titles of the society during the lives of those persons or some of them at least under whose auspices the society was organized in this county.

The foregoing exhibits, briefly, some of my views upon this subject & the prominent reasons in favor of the course I suggest.

George J. Smith.
"

NB. There is other grounds which might be assumed in favor of the conveyances as they now stand and which I could mention if necessary, but as I have before stated if the difficulty can be obviated and the doubt removed peaceably, safely & without litigation, it will be better.

G.J. Smith.

Belovd & Wt Seth. } Union village Augt. 8. 1836.

You will perceive by the foregoing that the subject of our land titles is yet on the carpet [illegible] forth new and further investigations if possible to place it beyond the possibility of a doubt that the rights & titles of the interest so vested in the Chh are sound substantial & unalienable forever. What you may be able to discover in the opinion & advice of Judge Smith better than we have had from other lawyers I know not me thinks it a point of wisdom however, to give you an opportunity of weighing all that passes on the subject. For my own part I can see nothing new as to the legality of the deeds, we have never supposed that they were every [illegible] how competent to convey in perpetuity & in common usage in common law lacking the word heirs; but our case is not a common one & can never be decided by common law to Permit to constitute or organize the institution, is conformity to the maxims of common law, I consi

the preposterous & vain. We must have respect unto the covenant & call in the special and peculiar aid of a court of equity which will adopt various remedies that common law could not reach, this court upon the evidence and strength of our covenant can view us as a voluntary corporation, and as such entitled to hold in perpetuity without either the aid of the word heirs or successors. for the same Blackstone (if my memory serve me) ascribes to such a body a kind of immortality which in its own nature excludes the notion of heirship or successorship altogether. We readily agree with Blackstone that a conveyance to a man & his assigns forever gives but a lifetime title, & if it gives that much we ask no more. The deeds in question specify a much greater quantity of inheritance than judge Smith can discover thro' his legal telescope, he has nothing but the lifetime of the Trustee to measure by, which would render the title the most vain & futile thing that could be invented. & could any set of rational beings ever amass so great an interest as that at Union Village & go on for 30 years increasing the value of it, and the right of inheritance suspended momently on the fleeting breath of a mortal. Can anything be thought of, more silly? surely common sense would say that in forming the compact, it was the lifetime of the aggregate corporation that was to determine the quantity of inheritance. That the individuals nominated as trustees might die, desert or resign & a new set be at any time appointed, this could by no means affect the title which vested the inheritance in the community identified by the constitution, forever. that is during their existance as a body to whose sole use & benefit said property was so conveyed

Besides the common grounds of safety held forth by our counsel heretofore & which is readily admitted by Judge Smith he goes on to suggest "other ground which might be assumed in favor of the conveyances as they now stand, which he could mention if necessary" It satisfies me that he knows such grounds do exist, both in law & equity & I think it wisdom in him not to divulge very freely all that he knows on the subject, & after all there may be and I dare say are still other grounds which are hid from the most wise & learned of the faculty. & will only be revealed as need may require: so that I would not by any means think it prudent either in us or our lawyers to betray much uneasiness about our legal rights which would only tend to perplex & discourage weak believers & give the enemy more power & confidence to vex us. "The wicked fleeth when no man pursueth but the righteous are bold as a lion". Again "In quietness & confidence shall your strength be"

As relates to future conveyances I would not needlessly differ with Judge Smith as to which he thinks the better way but I must in conscience object to his plan of having our aged brethren called up at this late period to execute releases from them & their heirs to some other individuals & their heirs and assigns forever. It may suit Judge Smith as a business man to multiply written instruments drawn by darkening counsel by a multiplicity of learned technical phrases to imbarrass the subject in greater difficulties, not that I would call in question the honesty & unbiassed feeling of the old judge, but for many reasons that I could offer if necessary I would not assent such a step to any of our original grantees. to say no more if the great power is couched in Declarations I see no reasons why a Declaration made & executed jointly by those members touching all & singular the facts necessary to be confirmed,

would not be the most direct & official method to put the matter to rest, and fix the final & permanent seal to those conveyances with covenants in fee as aforesaid by them originally in bona fide & without fraud made & executed and duly recorded according to Laws.

New Lebanon Columbia Co New York July 24th 1836

Beloved Brethren & Sisters

I once more embrace the present opportunity of writing to you after seven years absence. Hoping it will not be loathsom to your feelings to hear once more from your old companion & fellow traveler in the truth who has always felt greatly interested for your welfare in the gospel. Yea when I parted with you my life was not so precious to me, but what I could have freely granted up for your sakes, so to have that godly treasure that was sent to us in the west, from New Lebanon. And what greater love can any one have, than to be willing to lay down their own life for their friends. And now dear brethren & sisters I write unto you because I love you & want you should love me and not any occasion to think that I felt

[illegible] when I left Union Village, I thought it would be some satisfaction for me to inform you the reason of my sad feelings, & tell you my present feelings, & also my faith & hope, if you should ever think of me, you would know where to look for me. I was daily impressed for two years before I left there, that the course we were then taking would result in confusion, if not among the world, & that was simply the cause of my sorrowful feelings. They did not originate from a guilty conscience, nor from unbelief, for I was not in pursuit of either. I received that confirming evidence within, in the beginning of my faith that enabled me to shun every doubt, & relation to this being the only way of salvation & I have not from that day to this felt the least inclination to turn my back to the way of God, neither have I ever yet had a wish or desire in my heart that I have not laid by the gospel, let my afflictions have been ever so many, reasonings, temptations & tribulations that I was assailed with, there has been a secret trust that I feel unspeakable thankfulness for, & can bear testimony to their blessed gospel of Christ & Mother in the faith & feel sincerely

(54)

New Lebanon Sept. 12th 1836.

Beloved Br. Eleazar,

Yours of Augt. 26th was recd the 6th inst. Br Garnet & D. J. H. received theirs at the same time, all of which were not only gladly recd but quickly examined; for we had been waiting & looking with earnest desire to hear of Br R. Bryant's safe arrival at U. V. to know what success he had in getting his stock along, and how matters were progressing at U. V. &c. of course the letters were soon opened and read, and afforded us much satisfaction in all matters excepting that of N. S. crouding himself into your neighborhood, with some wicked design we fear; but God will bring him to judgment yet; he cannot prosper long in his evil designs.

As Br Abner expects ~~expects~~ to start next thursday for Union Village we shall improve this favorable opportunity somewhat more extensively than we could do by mail, seeing there will be no postage on our communications. But we shall look very eagerly for returns by mail in due season after his arrival at his destination.

The circumstance of the two transfer Deeds of the same date was as great a mystery to me as to you when I first found them among the Deeds in our office. I enquired, How is this? The Deed executed in Albany, and certified by Jas Van Ingen I well recollected, for I drew it myself. But how was it posible that David Meacham sen. should execute one Deed in the city of Albany to Peace & Moseley, and on the same day execute another at N. L. to Spier & Munson? I made enquiry, but no one could give me any intelligence about it till I applied to D. J. Hawkins who unriddled the mystery. The Deed was in Isaac Crouch's hand writing; but he & others who probably did the business, or directed it done, had deceased. It appears however, that some time probably some years after the execution of the Deed in Albany, A. VanVechten our lawyer, drew the form of a transfer Deed, such as he considered most suitable to secure our landed property for the uses & purposes intended, and the Trustees and others believing that a safer form of transfer, thought proper to have a new transfer drawn; and E. Moseley having returned to N. S. from the west, & not knowing how soon P. Pease might return, nor how much confidence could be placed in young Believers who were strangers to them, they concluded it but to have the lands secured to Spier & Munson, then Deacons of the Church, and accordingly it was done. How it came to be dated back, seems not so well ascertained, tho the fact is evident; the conjecture is, that it must have been an oversight of the writer who took the original Deed for his guide & inadvertantly put down the same date, or else done by some one's advice, as it was intended to supply the same place, expecting of course that the former Deed would be destroyed; but this it seems was not done. After all, I fully agree with you that the Deed executed in Albany exhibits the clearest evidence of authenticity, (tho the object of both is the same, viz. to secure the property for the use & benefit of the Society in Ohio)

and I should have sent that Deed to you in preference to the other; but the Deacons thought otherwise, and I submitted; and they expected the Deed retained would be destroyed; yet I thought best to preserve it, and have it now before me – I have also found another Deed of D. Meacham, which will still further confirm the authenticity of the Deed to Pease & Moseley, and which, with other records now before me will clearly unfold the whole business. It appears that the Deed of Timothy Sewell to David Meacham was the first Deed executed to him in the west, & was sent to him at N.L. probably before any of the others were executed, or at least before he received them. This Deed he transferred to Pease & Mosley by a Deed bearing date May 29.th 1807. The Deed was duly executed in the presence of John King & Samuel R. Betts, the subscribing witnesses, and the acknowledgement taken on the spot by the said King, who was then a Justice of the Peace, but now deceased. Soon after this, to wit, on the 29.th of June following, D. M. presented a written request to the Ministry to be released from office, giving as a reason his infirm state of health, and consequently his inability to sustain any longer the weight & burden connected with the duties of the office; and requested, if agreeable to the feelings of the Ministry, that R. Spier might be appointed as his successor – which was accordingly done. From this period, during several years, he spent most of his time at Waterviet. In October following, the other Deeds mentioned in his transfers were forwarded to him from Ohio; and on the 23. of Dec.r following, being still at Waterviet he went into Albany & executed the Deed which which was certified by Ja.s Van Ingen, Notary Public. The subsequent Deed to Spier & Munson was executed some years afterwards, (perhaps in Janry 1815,*) and dated back as before stated. Thus you have the whole history of the business, as far as I can gather it.

Now if these Deeds of May 29.th & Dec.r 23. 1807, to Pease & Mosley can be of any service to you, I will send them on the first convenient opportunity. The first may substantiate the second and confirm the titles, provided the Deed to Munson & Spier is destroyed, and if necessary, Constant is willing to transfer his right to whomsoever your Elders & Deacons think proper. Perhaps it may afford a check to any claim that Sharp may put in. But after all, I am of opinion that the land is safe enough by right of posession, and I should like to know what your lawyers think of that right.

David Meacham's natural heirs would undoubtedly be willing to execute a Deed of the premises, if considered really necessary; but I very much doubt the propriety of their doing it: for it is well known that D. M. was then a Trustee of the Church, and rec.d the Deeds of the premises in trust for the Chh. It is also well known that after having devoted himself and family to the gospel, and settled his estate, & given to each of his heirs

* From certain circumstances which I first noted in our Record I am inclined to think it done in November 1814, and acknowledged in Janry 1815.

a just and equitable portion, according to the then existing laws of the state, and agreeable to the just requirements of the gospel, he always disclaimed doing any thing in his official capacity, as Trustee of the temporalities of the Church, for his natural heirs, alleging that his duty required him to act solely for the benefit of the Church & Society, and not for his natural heirs – And all his transactions in purchasing lands & receiving Deeds &c. were solely for the up-building of the gospel – and to the last moment of his useful & devoted life he considered himself as belonging to the Church; and that in all his official labors his aim & object had been for & in behalf of the Church & Society and that he had no other object in view, nor any other wish to gratify.

Sept. 14. I have just had a conversation with our Elder Brother on this subject and showed him what I have stated above – He says it is the truth, & he can witness that it was his father's labor from the beginning & during the whole course of his trusteeship, to secure to Believers their just rights, and to cut off all unjust & unlawful claims from without, whether brought forward by natural & legal heirs or any other claimants – that his faith & interest & life centered in the gospel & was devoted to the protection of Believers in their just & lawful rights – And as for himself tho he is willing to do any thing that may be thought necessary to confirm & establish the Society at U.V. in their just & equitable rights; yet, as the son & legal heir of David Meacham sen^r he does not consider himself as having any more right or title, either legal or natural or spiritual, to that property than any other individual – and as there is such plain & positive evidence of his father's intention to secure the land for the benefit of the Society there, he thinks it would be a weakness to throw aside all this evidence & resort to the antiquated right of natural heirship; as it would naturally imply that we had no confidence in the plain & positive testimonies left in writing under his own hand & seal & properly authenticated, showing clearly & plainly what his mind and feelings were – & I think so too – for I was well acquainted with D. M. sen^r – have frequently been employed by him to draw writings for the very purpose of securing to Believers their just rights, and have frequently heard him express his feelings on these subjects, and knew his mind well.

Whatever part you may be called to bear in the adjustment of these matters, it will be your wisdom to seek the counsel of your Ministry & abide by that – This will be your only safe course. The Ministry & Elders here have full confidence in Elder Freegift that he will be able to give the best counsel as to your proceedings

that the circumstances may admit of - and it is their desire that you would consult him previous to taking any important step in the business - I hope you will let your Deacons bear their part - it is their duty so to do - You and I are rather too far advanced in age to take much upon us - our corporeal & mental powers are on the decline, and we cannot do as we once could - I am sensible I cannot; yet I am willing to be all the help I can when called upon, and I believe you are; but we ought not to carry our mental exertions beyond their elastic ~~force~~ power, or the cord may break & we shall lose our ability ~~to do~~ of doing the little good that we may yet be able to do if we are wise - We must be cautious of diving too deep in these turbid waters which require young & vigorous mental powers to cope with - But I must close my long scrawl or I shall get too deep in these muddy waters myself before I am aware of it.

Our Elder Brother wishes me to put in his love & best wishes for your peace happiness & prosperity - He feels much for you and the people their & speaks very feeling ly on the subject. Our Ministry also send their kind love to you & to good Br Malcom and to Brother Matthews - O what has befallen our good friend E. Matthews - not a scrap from his pen since he left us, notwithstanding he made us so long & so good a visit and formed so many new acquaintances - I hope he is not offended with us & forsaken us - many enquiries are made after him, but as yet to little purpose - Is he asleep? If so, do wake him up & tell him we are enquiring after him and want to hear from him.

Respecting the subject of enquiery in a Note at the close of your letter, I have no knowledge of a natural heir's making a bargain of & sale &c to any Trustee - there have been one or two instances of ~~a~~ pretended claims for property left by their ancestors in the Society - but their claims were rejected as illegal The husband of a grand-daughter of Father John Hacknell not long since sent a lawyer here with a claim in his behalf, but his lawyer soon discovered that he had no foundation for his claim - I have not seen Elder Nathaniel since I received your letter, of course I cannot answer the question. You see I have made a long scribble, and I have done the chief part of it in much haste & under many disadvantages on account of other matters crouding upon me, but I must send you the love & best wishes of your old & true friend Seth -

Pittsfield, March 7, 1836.

Elder Matthew,

The following is what we consider a sufficient declaration of trust in the New England States, and, may possibly be thought sufficient in Ohio.

Whereas I, A. B. of L. in the County of W. and State of O. have been appointed a Trustee of the property and interest of the Church and Society called Shakers in said L. agreeable to the provisions of the Covenant or Constitution of the said Church; I do hereby Declare that I have accepted said trust according to the true intent and meaning of the provisions of said Covenant or Constitution respecting trustees, and will govern my official conduct by the rules and regulations therein contained, and, also, hold myself responsible to the Leading Authority of said Church and Society in all my doings as a Trustee.

In witness whereof, I have hereunto set my hand and seal, the day of in the year of our Lord, one thousand eight hundred and thirty.

Signed, sealed & delivered,
in presence of
C. D.
C. F.

A. B. L. S.

I send the above hoping it may do no one any harm; but possibly be of some use in a line of order, - at present, may it serve as a token of my kind and unfeigned love and respect.

I remain

Sincerely,
Your Friend & Brother
Nathaniel Deming.

To Eld. Matthew Houston.

Matthew Houston,
New Lebanon,
Columbia Co.
N. Y.

New Lebanon, December 27th 1836.

Ever Esteemed Brother Eleazer. —

The time has felt long to me, to be shut out from any kind of communication with one, with whom I have spent thirty years with so much freedom, and friendship — one year and six months has passed away in lonely silence without one breath from Eleazer, either by word, by spirit, or by letter — and not even a dream by night, — but a multitude of trying thoughts by day. Till some time in November past — The Ministry returned from Watervliet, and brought me a letter from the first order of Elders in behalf of the Church at N. village. (for which I was thankful) and with it they brought that little printed sheet, you sent me with a few lines writen, which fell healing to a sore spot — in particular the following words [as a Memorial of our former freedom] The next day Brother Rufus invited me into the Ministrys shop and read a letter that you sent him, and in it you stated that you had found E. Brother Elys vision, and had sent on to me — then he read your dream, and I said Amen: in a few days I received the rest of the pocket of letters, brought by E. Benjamin the vision among the rest, with your remarks on it. — [and now in this spot, I return my kind thanks to you, and desire that you would convey my best love, and kindest thanks to him, Brother Ely for this favor; for the vision is much esteemed here by all who have seen it] —

Now after all these good things, it brought you so near that I began to dream, But my dreams were all too short to fill my mind. — First I dreamed that I was at work in the brick shop pressing herbs with Br Eliab (where I have been at work all the fall) I though I sat filling a box for pressing, and you came in at the door behind me and said thus — well you keep at work yet. — I answered yea, and I always intend to work with that I looked round and behold it was Eleazer, but you had just turned your back to go out of the room, but I expected your return soon but I awoke and that was the last of it, and I was sorry. — The next dream I had was a few nights past.

I dreamed that some of the brethren told me that Eleazer had moved to New Lebanon to live that he had been here two or three days, but could not tell me where he was, - I thought I went out back of the buildings and I heared some body at work in a small barn, I went into it and there was Eleazer sure enough, and after we had gladly saluted each other, I asked you what you was doing there you said you was thrashing Rye I observed that as you was placeing the sheaves for thrashing some you would lay on the floor, and some you would throw out door into the barn yard — I asked you what you did that for — you said that was your orders, to throw all the blasted sheaves

into the barn yard for there was not one grain of kye in them but I had no feeling to take up time talking about the kye, for I was in hast to bring forward a matter that I wanted just such an opportunity as this to open it—and just as I was about to open it I awoake and behold it was a dream—and I was so disappointed that I was determined that I would go to dreaming wide awake, that I would write to you—it is in relation to the last words that I ever spake to you, or ever expect to speak to you in this world face to face.—

The words were these— Fare well and when thou art converted strengthen thy brethren I cannot suppose that you ever thought that I ment to be converted to the faith—nay I never scrupled your faith from the begining, any more than Jesus Christ scrupled Peters faith but he saw where in he was lacking and had to be converted into it, and notwithstanding your eminent gifts and talents, I could feel a lack in you of one of the most blessed gifts that is in heaven, or on earth—which is Mercy—no doubt you have seen more lacks in me than one, but I know that I do love Mercy, and I do love to be merciful I was taught it when I was first sent out to labour with souls if I felt never so sharp against the flesh to be sure and hold the soul in Mercy, and I never forgot it Blessed are the Merciful, for they shall obtain Mercy—I do not despise judgment I love it in its place, but Mercy rejoices against judgment and I am thankful for it—I suppose that it was generally judged that my being removed out of office was the cause of my trials and sufferings—but that is a false judgment, I know better than that—and always shall know better.—it was because I had to take up with jealousy in stead of Mercy from those who stood before me.—But enough of this for I did not mean to stir up these old things, they feel too dreadful to me, but rather to stir up a reconciliation for it would be a wonder if I should come out blameless in the end myself.

So Brother Eleazer I love to feel Merciful to you—and if you feel Merciful to me I shall be thankful and you may let me know it when it is convenient.

And now I shall close these few crooked lines by saluteing you with the same love that I had for you from the begining, giving you liberty to make as free with my love to every good soul as you feel to, But in particular to your good old room mate Brother Matthew—

Fare Well ------ Issachar—

New Lebanon Feb. 25. 1837.

Ever Beloved Elders & people at Watervleet

Your very acceptable letter of Feb. 6st came safe into my hands the 16th and you may be sure I was glad that you had not allogether forgotten that I loved once at Watervleet, and altho I had almost concluded that I never would write any more letters to any part of the world, yet when I found that you counted me worthy to notice me a little after so long a time I concluded to take courage & try my old hand once more seeing I have got my old eyes again which I left behind among the rest of my troubles; and with them I can see yet and no others.

But now I will let you know at the first start that I shall write but short, yet enough to return my love & thanks to you for being so particular in stating matters in your letter; it was a satisfaction to me to hear their names & the rooms they lived in, I could see every one of them as I read their names just how they looked & how they acted, but could not speak so as they could hear me; if I could I would have said, I am glad to see you; moreover I was glad to hear how you got along in your temporal business, and I was glad to hear that you was not discouraged in relation to an increase in spiritual things (I hope you never will be) I was also thankful that you loved & esteemed your ministry this will make you grow strong, I am also glad that you have got Bro. W. & David P. in the office, Alexander need not mutter because he is old for he knows how to get money as well as ever he did, and we all know that David is a proper Money scraper and I hope they will do well and if love will help them to do well they shall have mine for they both know that I love them. I was glad to hear that little Matilda had got in with E. Sister Eunice, and that sister Eliza had got in with business. I was also glad Br. William had got in with Elder Br. James B. I was also glad that you had heard off Christian State and finally I was well suited with the contents of your letter but in particular I am glad that you have got a divorce from Opium & ardent spirits for I have found out that habit is an unreasonable physician. For about ten years after I confessed my sins I would not taste a thing that had spirits in it, but by sickness, & being urged by those whom I thought knew better than I did I began to take a little medical bitters once in a while, till at length it began to grow into a habit; and as it was a common custom among those whom I esteemed better than myself I felt justified. After a while it began to be whispered about that they did not make use of spirits at the east & some began to take up their ways, but at that time I had a very sick winter and there were various kinds of medicine prepared for me to take, even after I had got about, and I felt as tho I could not get along without them nor hardly with them. Now I mention these matters to let you know in good conscience that I never made use of any kind of spirits since I confessed my sins for any other purpose, than manny it for my health and I never have drank a teaspoonful of raw spirits since the day that I confessed my sins, and I am sorry that I ever had any thing to do with it

for I never have meddled with it since I have been here and I am better without it, than with it, and you may all prove it if you please.

Now I suppose you will be glad to hear a little how I get along. Well in the first place I will inform you that I keep my faith and I intend to be so just as to live by my faith and this is all [redacted] have to glory in, save in my infirmities, My health is good for a man in his 80th year. I believe I have got as good a home as there is on the earth, & I have been & still am laboring to make it mine, & I hope I shall be able to accomplish it. I have had nothing but kindness shown to me since I have been here, but I have got eyes before and behind, but perhaps I shall get stationary after a while.

Now I will inform you what my employment is. I work in the Botanical garden in the summer season with Brothers Gideon Kibby, Barnabas Hendley & one with my dearly beloved Garret Lawrence (who deceased the 26th of Jan. last) and in the fall I work with Br Eleab Wards in the Botanical shop pumping & pulling up herbs, & roots and in the winter making Willow baskets, I have made 37. this winter, and now I am going into the herb shop again with Br Eleab. All the garden companions of mine desire that their love might go with mine to all our friends in the west & to those at W. in particular

Now I will give you some short information in relation to affairs here and then come to a close as quick as I can or I shall not have a short letter.

It's a time of common prosperity but we cannot say a general time of health, altho it has not been very sickly, but there has been sickness enough to cause a few deaths and a few more yet remain under weaknesses, but we hope they will soon get about again. They appear to be mending. In relation to the weather here, the winter has been favorable so far for this country and it is now moderate snow perhaps 3 feet deep on a level, so let this must serve for this kind of information and I will fill up the rest of my paper with love & thanks — So. the remainder is occupied in the warmest expressions of love & thanks to James & William, Alex & David Eunice & Mahlda & Elder Mathew in particular & his love & blessing to all in general forever Amen & Amen

J Parker

More Love & the Messrs desire that their best love & blessing may go with this letter to Elder Deacons & all the Brn & Sisters at Walpole & wherever this may come. Elder Br D. Mearkam & his lot together with all the first order of the old send their kind love & blessing to — Elder Br Samuel & his lot together with all the second order (where I live) send them kind love & blessing. Eldress Rachel whom we call sister Ruth wants her best love to go to all her beloved friends at Walpole.

Extract of a letter from New-Lebanon to the Ministry which accompanied to the East. New-Lebanon Aug. 6. 1837.

Beloved and much respected Ministry; It is with much satisfaction & gospel love and grateful remembrance that we address you at this time. Although we cannot see you with our visible eyes, yet we do love you and bless you & bless you, and can sensibly feel that your spirit of love and manifold blessings rests upon us; for which we feel thankful. It is a time of unusual awakening throughout the whole society. Laboring for the gifts and power of God to quicken our mortal bodies and to separate us further & further from the world & labouring for more gospel freedom and simplicity. In this blessed simplifying work we are labouring to find some increase; Our meetings are very interesting and satisfying a good degree of gospel freedom and simplicity is manifest in every age & clasp together with considerable outward manifestations of the power of God, such as bowing, turning, shaking, &c. This day being Sabbath a number of our brethren attended public meeting and they all testified that there was the greatest manifestation of the gift and power that they ever saw, divers gifts & operations, speaking in Unknown tongues to the Believers and also to the world, shouting, shaking singing by immediate inspiration, with words in an unknown tongue &c &c. It was generally thought that there were as many as 50 brethren & sisters that spake their faith & thankfulness for what they had gained by obeying the gospel, and of their determination to abide faithful &c. testifying to the world that they were not ashamed of their profession nor ashamed to testify their faith, before kings princes or nations, they were so engaged in speaking & singing that they could hardly wait for each other"

This good work began before we went to the east & we witnessed a measure of the same while we were visiting there.

N. B. As you wished to know whether we approbated your doings, we can say in truth that we have felt good union with you hitherto & see no cause to fault you. If we knew all your movements, instructions and admonitions to and among the people, it would be difficult for us to know certainly whether all was planned and executed in wisdom or not, unless we knew causes & the state of the people. The best counsel we can give you, as a general rule, is to conscientiously labor for a gift of God, & let that govern all your words & actions & movements, & most likely you will have a safe guide. Always remember the words of Christ "Not my will but thine be done, Do the best you know and God will surely bless you. — — — The ministry to Eld. Freegift Taylor Sept. 1837.

Br Eleazar Wright

Union Village

New Lebanon April 10th 1837.

(557)

Beloved Elder Matthew,

About 10 or 12 days ago a letter was received here from Br Isaac N. Houston of Watervliet addressed to Br Ifsachar; and last friday another came with the same address, tho without any signature; but the writer honestly confesses that his right hand had forgot its cunning, and, as a natural consequence, that same hand betrayed the author. But they both came too late to reach Brother Ifsachar before his departure "to that bourn whence no traveler returns." The former was mailed at Dayton the day of his funeral, (March 18th) This intelligence will doubtless be quite unexpected, and prove a disappointment to the writers; but the letters were well received & satisfactory; for be assured all intelligence from your quarter is interesting to us, as we feel much interest in your prosperity.

Br Ifsachar deceased the 17th ult. after 10 days sickness, in the 80th year of his age since the 29th of Jany last. He had enjoyed remarkable good health, and had attended the funerals of all who had previously deceased in the Church, viz. G. K. Lawrence, Salome Chauncey, Electa Blanchard, Susanna Ellis, Artemas Markham & Patience Cogswell, the last of which was buried on the 7th. After returning from the funeral, he attended the evening union, was remarkably bright & cheerful, sung & conversed with much freedom — said he had enjoyed better health this year past than for 15 years before. One of the sisters told him she hoped he would not take this fever (then prevailing in the Chh. of which 11 in that family were then, or had been down) He replied, "If I do take it, I hope it will be my last sickness; for I shall want to go right on." He was taken the same night. In his sickness his earnest feeling was to die. He said he had done all the good he could do in this world, and he chose to die. He had some time previous composed a hymn, (the last he ever composed,) which he called his Nightly prayer, and had several times sung in union meeting. This he requested might be sung at his funeral, that the Brethren & Sisters might know his feelings. It was read at the funeral, and sung agreeable to his request. Br Ifsachar, notwithstanding his eccentricity & natural bluntness, was evidently a very zealous Believer, always alive & active in the faith of the gospel & in the worship of God, and was a real cross-bearer. It was testified by the Elders, at his funeral, that they believed he had done his work faithfully, according to the best of his understanding — that in the early part of his faith he had readily & literally given up all for Christ's sake & the gospel's, and set out in faith and obedience to explore the western wilderness, without knowing whither

he was going, what trials & conflicts awaited him or what success he should meet with; but still he prosed forward with his companions, determined to fulfill his mision & preach the everlasting gospil to a lost world - and it appeared that he never spared his life nor flinched at the cross - and having now finished his work to the satisfaction of the Church, we believe he is owned and accepted of God according to the measure of his travail, and will receive his due reward for all his faithful labors in the gospel.

He has been very industrious to improve his time since his return from the west. His work was in the Botanic garden with our Botanists during the summer season, and in the fall he was engaged in collecting, preparing & drying botanic roots & herbs &c. and in the winter, prosing & putting them up for market. After getting through with that business, he employed his time in making willow baskets &c. So that he always found enough to do, and seemed most in his element when most busily employed.

None have died in the Church since Br Ispachar - all the rest of the sick are now on the recovery. Benjamin Allis deceased in the Second Family last saturday morning (8th inst.) in the 82. ayar of his age. At Hancock & Waterviet they have been been under some affliction with colds & influenzas; but are now recovring, as we understand.

Our good Ministry have requested me to send their kind love and gospel blesing to you and your associates at Waterviet, and to authorize you to make free with it and extend it as far as you think proper, and especially to all the good Believers with you, for they love all the faithful, and hope they may all persevere in faithfulness, bearing their crosses with cheerfulness, and by all means endure to the end & fail not.

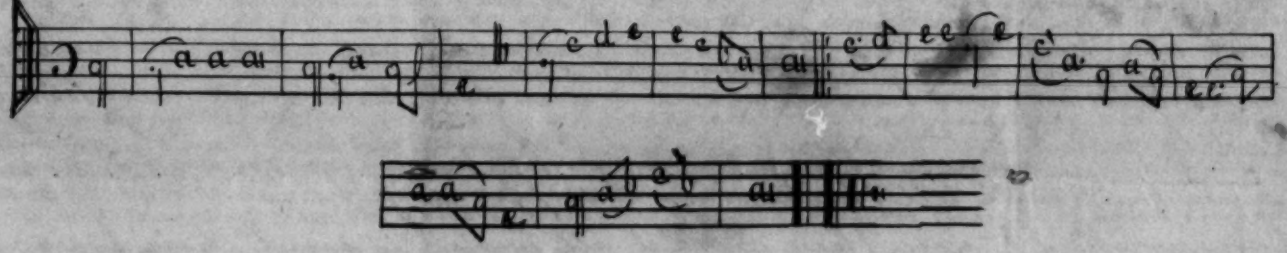
Now good Elder Matthews, if you will take the trouble as some leizure time to scrawl another letter to me, (seeing Br Ispachar is gone,) I will receive it as a very kind favor - It is quite immaterial about subscribing your name to it, as that hand, being now destitute of its cunning, will readily point out the writer, and I always to meet with a good honest hand that will tell the truth - I suppose if the Brethren & Sisters knew of my writing to you, they would all want to send their love; but I have not time now to speak to them about it, so I will put it in at a venture, and confess it to them afterwards, and I presume you will not doubt its real & genuine goodness - And in addition I wish you to accept & extend as far as proper, the love, good & best wishes of your old friend Seth.

N.B. I have just read my letter to the Elders, and they say I must put in their particular love, and Elder Brother wishes his special love to go to the Elder Brother James & his lot, and to all as far as this communication shall be extended among his good friends in in the west. But I must now close for this page is full, and I must reserve the next for a little further communication in behalf of Br Isaac N. H—

To Isaac N. Houston

Now Br Isaac, I will write a few lines for you, seeing your good father Ysachar, for whom you expressed so much love & respect in your letter to him, had gone & left us before the letter arrived; and as I understand you are a good singer, I will send you his last hymn, that you may have it & keep it as a memorial of your faithful father, and learn it, and make it <u>your Nightly Prayer</u>. And I will also inform you that your good father has often been seen here since his departure — and once he sung a quick, sharp laboring song to one of the young Brethren which the young Brother had never heard before, and told him there was not half so much indulgence in the world of spirits as there was in this world — that they had to labor very sharp & shuffle half the song for mortification. So I hope Br. Isaac, you will improve your time well, and gain all you can in this world, for otherwise you may find it very hard struggling when you come into the world of spirits. This is according to the testimony of Mother Ann. Once at Watervliet, Mother assembled the young Believers together, and reproved them for their carelessness & mismanagement of their temporal business & running into debt, and told them that such evil management would forever be a loss to their souls till their debts were paid, and the soul found repentance. And after much reproof & good instruction, she sat awhile in silence, and then spoke in a very solemn manner, which filled the people with great fear of God, and said, "Kneel ye down & pray to God that he will continue you in this world till you have repented of all your sins: for you are not able to conceive the immense sufferings that souls have to pass through that leave the world in their sins." Mother then kneeled down with them and prayed for them, which caused their hearts to melt with sorrow & their eyes to flow with tears of repentance. This, Br. Isaac, you may treasure up in your memory & profit by it. Seth.

Nightly Prayer. By Ysachar Bates Senr



1 Almighty Savior, hear my prayer;
O heal my soul with sorrow torn!
A wounded spirit, who can bear?
Yet by thy help it can be borne.

2 Give me, O Lord, repenting power
To crush my haughty nature low,
To make me watchful every hour,
And guard my steps where e'er I go.

3 Thy mercy Lord, from time to time,
Has reach'd my soul when sore oppress'd
Thou didst pass by my every crime,
I with forgiving love was bless'd.

4 Once more, kind Savior, condescend
To satiate this soul of mine;
And from henceforth till time shall end,
This soul forever shall be thine.

5. Thou hast declared all souls are thine,
And I'll confirm thy righteous claim;
And for a proof I'll give up mine,
In honor to thy sacred name.

6. So I'll relinquish all demands
For any good I've ever done;
I'll throw my soul into thy hands,
And trust thy mercy, that alone.

Issachar Bates.

D 5

Mrs Lucina Mix
Ohio

Matthew Houston
Naturalist, (near Dayton)
Montgomery Co. Ohio.

single

New Lebanon Feby 16th 1837.

Extracts from the Revised Statutes of the Commonwealth of Massachusetts.

Ext. from the 11th article of amendments to the Constitution. "All religious sects and denominations, demeaning themselves peaceably, and as good citizens of the Commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law.

Chapter 20. The object of this Chapter is to protect the religious societies of every denomination in the state. I shall transcribe only those sections that apply particularly to our Society.

Sec. 1. Every parish or religious society heretofore established, is declared to be a body corporate, with all the powers given to corporations by the 44th chapter;* and with other powers, privileges, liabilities and duties, expressed in this chapter.

Sec. 2. All parishes or religious societies, whether corporate or unincorporate, shall continue to have and enjoy their existing rights, privileges, and immunities, except so far as the same may be limited or modified by the provisions of this chapter, and the 11th article of the amendments of the Constitution.

Sec. 5th Every parish and religious society may make bye-laws prescribing the manner in which persons may become members thereof; provided such by-laws be not repugnant to the laws of the Commonwealth.

Sec. 22. The inhabitants of any parish or religious society may appoint one or more agents or attorneys to appear for and represent them, in any suit at law and upon any other occasion.

Sec. 39. The deacons, churchwardens or other similar officers of all churches or religious societies, if citizens of the United States, shall be deemed bodies corporate, for the purpose of taking and holding, in succession, all grants and donations, whether of real or personal estate, made either to them or their successors, or to their respective churches, or to the poor of their churches.

Sec. 42. No conveyance of the lands of any church shall be effectual to pass the same, if made by the deacons without the consent of the Church, or of a committee of the Church, appointed for that purpose, or if made by the church wardens, without the consent of the vestry.

In reviewing this chapter I perceive the 25th Section may be of some importance.

Sec. 25. In case any donation, gift or grant, shall be made to any unincorporated religious society, such society shall have the like power to manage, use, and employ the same, according to the terms & conditions, on which the same may be made, as incorporated societies now have, or may hereafter have, by law; to elect suitable trustees, agents or officers therefor; and to prosecute and sue for any right, which may vest in them, in consequence of such donation, gift or grant; and such society shall be a corporation, so far as may be necessary for the purposes expressed in this section.

* The 44th chapter contains general provisions respecting corporations.

Beloved Br. Eleazar, Your letter to Br Ispachar has been received – On tuesday the 14th he brought it to me to answer your request in the P.S. As I had not the laws of Massachusetts by me we concluded to have ~~him~~ go over to Hancock & get them – accordingly he went over there yesterday and got the Revised Statutes of that state which were published last year & from which I have transcribed the most important passages, which, if they could be, in substance, incorporated into the laws of Ohio, would be of essential service to the Believers in that state – The 20th Chapter of the Revised Statutes of the Commonwealth is indeed very important, and ought to be enacted in every state in the union – I wish we had such a law in this state – it would save us abundance of trouble, and be no injury to any state or people, but a great honor to the country. Religious toleration is every where acknowledged in theory, but it is not yet reduced to general practice, and many there are who suffer in consequence of it – When will Americans learn to be wise, and allow religion to be a matter of spiritual concern between God & the soul, and not be continually restraining & hampering the conscience by legal shackles upon religious liberty! – If they imagine civil liberty can be maintained by learning the art of shedding each other's blood, they are greatly mistaken – and this sanguinary practice will most certainly prove the death of religious liberty & of religion itself wherever it is indulged – The laws of Massachusetts exempts the members of our Society & of the Quakers from what is called, or rather mis-called Militia duty – a more appropriate name would be Legalized tyranny over the conscience –

Br Ispachar was much pleased with his letter, and gladly went over to Hancock after the law-book, and expresses his thankfulness for the privilege of doing so small a favor for his western friends – He also sends his everlasting love & kindest thanks to Brother Eleazar for his most acceptable letter, and desires him to make free with his increasing love to all his western friends.

Our Deacons sent a letter to your Deacons a few days ago, in answer to one from them – Brother Rufus is now engaged in writing to your Ministry. We have had some sickness & the grim messenger of death has been among us & taken 4 in 17 days – Garret K. S. Jany 24th Electa Blanchard & Salome Chauncy Feb. 1st & Susanna Ellis, 10th So our two faithful Deaconesses are gone which has filled our hearts with much sorrow – I would like to receive a letter from you once more, for it seems a long time since you wrote to your old friend Seth –

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Friday morning Feb. 17th I hate to send you blank paper, but the letter must be sent on immediately as we suppose it is of importance that you should have it soon— therefore I have just time to say I have read it to Br Rufus, and he says, [put] in my everlasting love to Br Eleazar and tell him to make as free use of it as if it was his own, and extend it far as he thinks proper, for he loves them all. Our Ministry returned from Waterviet the 13th instant— E. Br David Miller & Jesse Harwood are here & expected to return today; but it is so stormy, blustering & snowy I hardly think they will venture out— We understand it is a general time of health at W— and the sick here are now recovering— Accept my kind love & extend it as freely as you think proper Seth—

N.B. I have a chance this morning to send my letter to Albany P.O. which will help it forward one day, as the Mail starts from here late in the day—

[764]

FEB 22
N.Y.

183

Eleazar Wright

Union Village near Lebanon

Warren Co. Ohio

Single

[765]

Water Vliet, N.Y. Nov. 22d 1837.

Beloved brother Eleazer - My antient friend & fellow laborer. —

More than a year has elapsed since I last saw your face, which to me was always lovely. A thousand times told, & a thousand times more untold, our social interviews & concerns, yea, deep concerns, since our first acquaintance on the 23. of March 1805 to the 20th. of October 1836, have passed through my mind since I last saw you. —

In reviewing the many interesting scenes we have passed through in mutual toil, & many times in mutual sorrow, for the one, the solely one, & general good of the gospel cause, during the long period of nearly thirty two years of our acquaintance, I derive much consolation from the fact, of finding my love & affections to my beloved gospel friends in the West, most deeply rooted. — "When I was a stranger, they took me in" — When I was hungry, they fed me — when I was naked, clothed me — when I was sick, took care of me; and through all the vicissitudes of my life & acquaintance with them, they ministered to my necessities & my wants. — Whatever may be the effects of the revulsions & revolutions of the times, past, present, or yet to come, the heart-felt comfort of this deeply rooted love and affection, planted in sincerity & truth, nursed in toil & patience, and watered by the Spirit of the gospel, still remains; and I feel well assured, forever will remain.

Since I came last from the West, I have frequently wished to write to you, — but nothing that has appeared proper for me whereof to write, has presented itself — nothing I could get a sufficient grip of, that seemed to me might be either interesting or even entertaining to my old & familiar friend! — —

Besides, the revulsions and changes, of seclusive character, which have taken place, within this year or two past, have seemed to supersede the necessity of giving or receiving information, almost of any kind, or on any subject, either of peculiar individual, or general interest. —

The spiritual work, & the calling, in the present times & seasons, has been singularly adapted to this state of things. — Multitudes have crouded our meetings, both here and at New Lebanon, and very little if any thing said to the world, except in "Unknown tongues" — and these proceeding mostly from the youth, (principly young girls) or from those who may properly be termed "babes & sucklings". —

Both public, & many private or family meetings, are frequently accompanied with many extraordinary exercises: — Powerful shakings & quakings — — testimonies, promises, threatenings, warnings, predictions, prophecies: — trances, revelations, visions, songs, and dances. — — —

Numbers have fallen into a "trance" in our public meetings, & in the presence of hundreds of spectators; and in this situation, after meeting was dismissed, have been taken up from the floor & taken home; and so remained, insensible to all the things of time, for the space of four, five, six, and even seven hours at a time: — And, on "coming out", would relate all the wonderful things they had seen and heard. — —

Many

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Many of those scenes, such as were of a pleasing animating & encouraging kind, were immediately recorded - while those of an awful & terrific character, could hardly be related, and much less recorded. — —

Among all the varieties of gifts, that of "repentance", is the most earnestly taught and the most earnestly sought for - ie. this is the leading characteristic of the times here. Of this last, and first of precious gifts from above, I understand that yourself as an individual have so far progressed towards the kingdom of heaven, as to have been "immersed unto John", with the baptism of Repentance"! — This surely is new news and quite entertaining. — — But hear me a little word! - for surely you are not yet so far emerged from the state of mortals as not to hear! & also to listen! — Well, then, I will remember your sermon from the waggon at the Big Prairie, in April 1805. — — "Art thou he that should come, or do we look for another?" — Doubtless, you too remember the interesting scenes & sensations of those times, and of interesting & awakening scenes that from time to time succeeded. — — — Now, whenever you have become sufficiently re-emerged from (the) the river of judgment, I wish you to send me a letter; and fully and truly inform me of your visions! — Do not delay, nor deny me an original grip of your "first love" confidence and affections. All these, you know, have been well & truly earned.

In the last general and farewell meeting I had with my friends at Alton Village on the 16th of October last fall, you know how it was proposed, and unanimously agreed, that a letter should be returned by me to the East, as a reasonable duty of gratitude & respect to the Church, and a kind of set off to the Missionary letter (letter) of recommendation to you in 1805; and of which letter you know I was the chief and efficient bearer. — This letter too, had no allusion whatever to future ministrations — no concern whatever with any other future ministers, agents, or agencies, in the cause: It related solely to the mission, functions & duties, of the "first three" messengers sent with the gospel to the West. — So, any reply to that letter, whether as a privilege or a duty, or both, belongs peculiarly, solely and exclusively, to the original subjects of that mission - to the first believers in the West, & their immediate posterity in the faith, - without any particular allusion to, or concern with, the more recent changes of the times, circumstances, persons and things; which in fact, are foreign from the missionary letter, & should be foreign from the letter in reply. Perhaps this idea may assist you in being short, & at the same time easier to satisfy your own mind and the minds of all (nobody) concerned. —

Of this contemplated letter you were to write, I have not heard a word since I left you, and which is now more than a year. Something was said, before I left, of deferring the matter until the return of the Ministry from Kentucky - but with what propriety I was not told - nor did I inquire. At any rate, as your own particular feelings, as well as others, were strong in the propriety of sending the letter, and it was not sent, I wish you to be so kind as to inform me of the particular causes of its failure or delay.

Having found nothing of much moment or of much interest or consequence to write about (altho many matters of deep interest lie concealed behind the curtain) for so long a time, I have at length determined to break through the preponderations and

[67] and revulsions of the times, and to send you, at least, my love - and to let you know that I am still alive, and well, and in the land of the living! - and that I still do remember you with an "everlasting remembrance."

It will not be expected that I should mention over a long list of names - But to Myself, and to all my beloved brethren and sisters whom you know would be glad to hear from me, & who feel interested in my welfare, I send my respectful and affectionate remembrance - my love - my "first love", that has never betrayed nor waxed cold. —

Benjamin.

Note. While writing this, the voice of the great "Victory" guns of the State of N York, is sounding in my ears, from Albany.

P.S. The Society here and the societies in the East generally, are in common good health. The elders here, David Miller, Staunton Buckingham, Prudence Spencer & Polly Vedder, and numbers of them, particularly my union companions, have desired me to unite their love with mine in this letter - their "warmest & best love" - to the ministry - to thee - & to all the good believers as to prosperous opportunities may offer. They have authorised me to say that they feel a warm & glowing interest in the prosperity of the believers in the West. — — —

B.

N.B. In addressing letters to this place leave out "Water Vliet." There are numbers of Post offices in the Township. Direct simply - - - - - - - - - - - - - - - Albany, New York.

By some means I received a little print on the Banta suit (on the 14th Sept) marked BSY. I thank you for it.

4 sheets

N.B. Have the matters with N. Sharp been really settled? - and how?

Eleazar Wright.
Union Village,
Near Lebanon,
Ohio.

[787]

(569)

Vision of
Lafayette

Extract of a letter from Bro. Seth to Elder Rufus dated July 1st 1834.

"You have doubtless been informed thro. the public prints of the decease of Layfayette on the 20th of May, at a quarter before 5 o. clock in the morning. I must inform you that on Sabbath morning May 25th Joshua Stone had a vision in which he saw two men come to the church together, & come up to him. He enquired who they were, as they appeared to be strangers. One of them spoke and said "I am Lafayette, fifty years ago I was at this pleace and saw this people & saw the power of God upon them I received faith in it and have never lost that faith, but when ever my thots turned on religion I thot of this people". Joshua replied "I thot you was a Roman Catholic" He replied "I was brought up a Roman Catholic, but I have no faith in that, nor any other religion, except the religion of this people" He then signified that he had come to see this people & to embrace their religion. He informed Joshua that the man with him was Washington. He (Joshua) thought that Washington looked like a simple believer his countenance was very grave and meek and he appeared to be under bearing but said nothing. Joshua's impression was that he was bearing for his friend Lafayette. This was the substance of Joshua's vision. In short it happened early in the morning just before he awake.

I was informed by Jonathan Slosson and others in the church, that in the spring of 1784 Lafayette came to the church at Watervliet. that he was in the room where about a dozen of the Brethren were present, among whom was Father James Elder Brother Locknell Abijah Worster and others. Jonathan Slosson was present and heard all their conversation, and says Abijah W. was under the operations of the power of God. But Lafayette noticed it & said that he wanted that power, that he seemed to be sensible that it was the power of God, & said he had been assisting to obtain the liberty of the

American people & he was now going home to France to liberate his own country & he believed that if had that power it would be a great help to him in that Labour. Father James told him that power could not be obtained by money that there was but one way to obtain it. Lafayette wished to know what that way was, for he was willing to do anything to obtain it. Father James replied that the only way it could be obtained was by confessing and forsaking sin. He said he was willing to do that and immediately began before them all, but Father James stopped him, took him aside and told him that the time was not come for him to confess his sins that his work was not done in the world yet or something to this import.

These circumstances you have probably heard before, so have I but not so particularly as Jonathan related to me at Watervliet last week But Joshua's vision may probably be new and interesting to you, & others I have given you a statement of it with the other circumstances in addition. on this subject I will only add, that a few days before the news of Lafayette's death came in the papers Jonathan Hasson had a gift to speak and say, "Lafayette is dead", some of the brethren asked him how he knew, "I know he is dead" said he and continued to repeat his positive assertion. In a few days the papers confirmed his gift. — — — Transcribed from an extract.

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(573) A vision related by Margaret M'Gooden 10 years of age

One evening while we girls were in our little meeting, and were marching around I was wrought upon to shake which I could not resist: when immediately my senses were gone from the meeting, and I was travelling in a path that led up a long steep hill. I met with some difficulty in getting up the hill, it being almost dark to appearance; but when I had got about two thirds up the hill, I saw a light which appeared at a distance. I thought I would go to it. I travelled along till I got so near to it that I perceived it was a white house, which shined as bright as silver. I went up to the gate before the house, and there was a woman came out of the house dressed in white, and opened the gate for me and took me into the house. The room she took me into was full of sisters; they sat in rows around the room, first the aged then the middle aged, then the youth and the children in the middle. I thought they were having some kind of a setting meeting. This sister that took me in told me that I might sit down, which I did: and she asked me if I knew who she was; I told her I did not. She said she was the one they called Mother Ann; and asked me if I had not heard about her. I told her I had, a great deal. Then there was another sister came to me & asked me if I knew her, I said nay; She said she was the one they called Mother Lucy Wright. (I did not know before that her name was Lucy Wright) She then sat down and told the sisters there was a stranger come.

Mother then took me into a room joining that, where the brethren sat in the same manner (2) and I sat down and heard them sing. After this she took me into another room and got a seat for me and I sat down. They were dressed differently here, and I asked Mother who they were. She said they were those who professed religion while in the body, and lived up to the light they had and did the best they knew, thinking they had found the right way; but had not heard it: but they have had the gospel preached to them here and they have obeyed it. They were dressed in Believers clothes, and all appeared to be employed in some kind of work. Their appearance was joyful, and when I went out they bade me farewell. Mother said there were those of this order who had had the gospel preached to them, but did not receive it.

Mother then took me into the room I first went into, and they were preparing to have a meeting. They opened a partition between the rooms, and placed themselves in ranks and sung an anthem or hymn. They then placed themselves to labor in a beautiful manner. They stood in a square, and in rows three abreast, the middle row went contrary from the rest, tho they were all joined together, and they were all very particular to turn square corners. Part of the singers stood in the middle of the laborers in a square facing in, and four rows stood without along side. They marched, labored in the shuffling manner, lively dance all keeping their places as near as if any did not go regular & turn square corners, they were taken out & others put in that could. I saw three taken out and others put in to fill their places. They went in two other

different manners, one was like what we call the chain march only they went in a square instead of a circle and the singers stood in a square in the middle. They all had on white robes and crowns on their heads. Those who had been the most faithful their crowns were the brightest. ~~ After the meeting was over Mother Ann took me into a room, where there were none but children, and they sung a number of new songs and I learned a part of them, but could not retain them long. ~~ I saw three of my natural sisters who died when they were very young. One of them I knew, the others told me who they were, the children said their work was not done, but they were doing it there. After I went out of this room, a young sister came to me & asked me how I did, and how the folks did, (She lived then in the body where I now do) I told her they were well. I did not know her, but she told me who she was, and began to talk to me about the confession of sin, and said, those who professed to be Believers and lived with them, and did not confess all their sins, but kept a part back, when they come here, they will have to confess them before the angels of God, and kneel down and ask the forgiveness of saints and angels; and said "There were some things I did not confess and I have had this to do." She sent her love & thanks to all the brethren & sisters for all the kindness they had shown her while in the body.

Mother again took me into the meeting room I first went into and they had a second meeting more of one than the first. In this meeting Mother spoke to me & asked me if I knew who was at the side of me: I looked around & saw Roxalana and she took hold of my hand and asked me how I did & we shook hands together. After meeting was over they retired to their respective places.

There were three orders of them, but they all met together in standing meeting. one room I went into of the first order, I saw a man & woman setting together in one corner of the room. I took particular notice of them for they looked very grave & serious with their countenances rather down & their stature was twice as large as the common stature of man. After I went out I asked Mother Lucy who they were? She told me they were our first earthly parents Adam & Eve, and said that was their place. ~~ I then asked Mother if I might see them that had the gospel preached to them while in the body and did not receive it, she said, "I will go and see" she was absent a few moments, then came & took me down stairs into a place where it was so dark I could but just see. and here were those who were so proud and high, they would not receive the gospel. They were dressed in black, sitting around the room and appeared to be in a confined posture. Old Apollyon himself sat in the middle of the room and each one had a chain attached to them & fastened to him and it was a shocking looking sight, he reached out his arms & tried to get hold of me but could not reach me. Mother said he had no power over me. I also saw those who had turned away from Believers and lived in opposition all their life time. The room was black where they were in and they were clothed in the same color. They were in awful agony, their faces black, and gnawing their tongues and fingers for misery. When I came away from this place, Mother told me, I might remember if ever I turned away from Believers as they had done I should be sure to come to that state. I saw those who had turned away but afterwards were kind to the Believers,

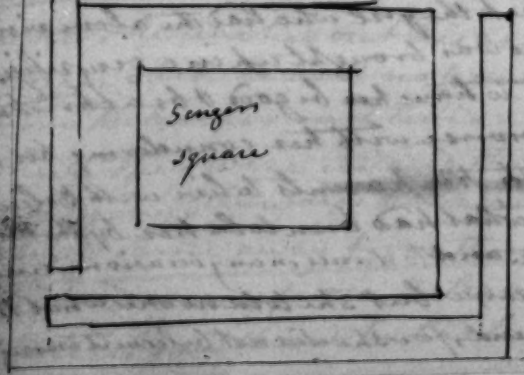
They were by themselves and not in so much misery. After I went from this place Mother took me into a room where Christ was. He sat on a rising seat one side of the room, and the angels sat beyond him on little benches, likewise around the room. I saw a great many books here where were recorded the lives of those who lived on the earth, good & bad. Those sins that were confessed in a right way and put away, were scratched out, but those who did not confess all, but kept back a part, they are kept here in remembrance, and will have to be judged in a future day. I took up one of those books by liberty and read some in it, and found it was about my self, but I do not remember what it was, and there was but little wrote in the books. I took another and opened to a place, and was reading some of the sins that had been committed and Mother told me it was not best for me to read it. I then went out of the room into the first one I came into, and Mother told me the time was out that I was to stay; Mother Linn and Mother Lucy came out of the house with me and part of the way down the hill, We stopped under a large green tree and sat down on some stones. Here Mother Linn and Mother Lucy talked to me for some time, it was in substance as follows. "Those who do not unite with the gifts of God that come to them, tho ever so simple (if they can & are able to) when they come here they will have to be alone, they will not be together, but each one seperate by himself. If they are measurably happy, yet they will not be united to the faithful, and if they do not break their bands and be free to speak their faith, when there is a suitable time, and speak of their thankfulness for the way of God; when they come here they will appear differently from the rest: they cannot unite with the faithful, if they want to ever so much: they will still be bound and will not be like the rest. Those who fare better than others do, & have better clothes if it is their own doings they will not fare so well here, they will not appear so beautiful. —— They said it was singular for a child so young as I was, to come there, but it was for a strength & help to me, and Mother Lucy said when I was older I could tell it to others, and it might be a strength to a great many. They told me to be faithful and keep the way of God, but remember if ever I left it, I would have to be in the same situation those were in who had done thus: but if I always kept my faith & was faithful unto the end, when I died I should come there & be with them.

There are a few circumstances in relation to Margaret the girl who had the above vision of rather a singular nature as she states it herself. She was brought up in a very religious way by her parents; her father especially took much pains to have her be good & be a christian she used frequently to pray vocally and ministers used to converse with her considering her a remarkable child, at the age of 8 years when she came [redacted] to live with Believers she firmly believed what she had heard preached and what had been told her by the ministers that it was wicked to unite in vanity and lightness and to dance on any occasion. and it was with some difficulty that she could be persuaded to dance but she told no one what the reason was. She says, she went through a great deal in her mind, for she did not believe it was right

to dances, and she did not know as it was the way of God. She thought she would give all the world if she knew whether this was the right way but she kept all these feelings to herself, till after she had this vision Mother Ann told her the reason she had this vision was on account of her going through so much in her mind

A few sketches of what Roxelana Hill relates that she saw the same time with Margaret.

"I was present at the time that Margaret fell down upon the floor, and appeared to be entirely "senseless, and some of the time she did not appear to breathe I wished I could go where she had gone and see her, and soon after I sensed myself travelling in the same path, and up the hill to this white house that she has spoken of in her vision, I went up to the gate before the house and there came out a sister and asked me if I wanted to come in. I told her I did, and she took me into the house and they were having a meeting, I saw Margaret & went to her and asked her how she did and shook hands with her, this sister that took me in asked me if I knew who she was, I said nay She told me her name was Polly Lawrence, she asked me if I had not heard of her, I told her I had. She took me into four meetings while I was there two sitting meetings where they talked & sung and two standing meetings. The first standing meeting was like the one Margaret spoke of. The last one after Margaret was gone was a different one here they labored a number of new manners some turned, some bowed and some talked in tongues and some spoke their feelings Their meeting was very powerful, when Margaret came away I came part of the way down the hill and we spoke of what we had seen and I turned about and went back again. Polly took me around to see the brethren & sisters. I went into a room where the sisters were at work making white robes for the faithful ones who were to come. The children who died before they committed any sin sat in the middle to work with them and they talked with me considerably. I saw some children in another place that said they had a work to do, and were doing it. They appeared to be employed at some kind of work. I went into a room where those were who loved to all the light they had in this world and did the best they could and they received the gospel after they left the body, they were dressed in shaker habit, at work to appear as quiet comfortable. I saw those who had the gospel preached to them and did not receive it, but were then opposed those who turned away from the Believers & saw the awful state they were in as Margaret has stated it. I saw those who did not hear the gospel while in the body, but from what they felt in their own consciences had taken up their cross against the flesh & kept themselves from the world, they appeared to be happy. I saw a house close by the one I was in where they said Christ lived. Here all people were judged who left this world and there received their sentences and their places assigned them according to what they had merited by their works after this Polly told me it was time for me to go and she came part of the way with me.



N. B. They both saw this manner of labor which is put down on the corner of this sheet and both agreed in telling the form of it. Harvard. 1827.

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(537)

New Lebanon June 30th: 1838.

Beloved Brother Eleazer,

I received your communications safely by the hands of the Ministry. Also the Journals were handed to Brothers Solomon & Calvin unsealed, & I think they are somewhat entertained with their presents, & their contents. But for my own part I have been so constantly taken up with visitants from East & West, & other quarters that I have not been unable to pay much attention to any of those writings, hitherto. So I have been putting the matter off in hopes of finding more leisure time, till the time is about gone & I am, if possible more crouded than ever. Sometimes I feel like I would be glad to throw down my pen for the last time; and again that it might have been a blessing to me to have remained wholly ignorant of writing, unless I could have learned enough to make the labor delightsome.

However, I have so much love for you that I should be glad to send you something, if I knew what would be acceptable. As you have heard some of the Visions in this quarter, perhaps some of the like spirit from Harvard would not come amiss.

Vision of Anna Mayo, Janr. 12th: 1838.

"While sitting at my work, I sensed myself in a large square room, and there I saw a large black object, which appeared as large as an Elephant. I saw Michael the Archangel binding him, never to be loosed again; then came to my mind what John the revelator said, this is the Dragon, called the old serpent the devil & Satan that made war in heaven, and was cast down to the earth, and drew one third of the stars of heaven after him with his tail. His tail appeared to reach from heaven to earth; and I saw on it protuberances signifying the whole number of the beast, which is 666 – I plainly saw many evils designated – such as lying, stealing, craftiness, envy, wrath, unbelief, and every pollution. I then saw him thrashing his tail in great agony & dislike, because he was to be bound & cast down to the lower pit, never more to be loosed. I plainly saw then that were watching his motion and kept clear of his touching them, that the Angel secured them from power. The sin of unbelief was the

most prominent of any of the protuberances which I saw on his tail. This appeared to be in the present time, the present work of the day. I saw many souls; some were carefully watching, others appeared careless and unconcerned. I felt my whole soul called forth to watch and be careful.

Anna Mayo."

Vision of Edwin Myrick.

"Firstly I saw a very large white house, and on the top of it was a company of Believers marching round; and I heard a voice say, that which is done in secret shall be proclaimed or revealed on the house top. After marching a while they came down some steps on the outside of the house, and went into the building, where were a large number of the world, and a Minister in his pulpit preaching for money. Soon the believers began to hold forth their testimony which was sharp and powerful. One of the believers stood outside of the building and reached out his hand in many directions, and said. Come, Come, Come, whomsoever will; & the world came one after another, and went into the house — There seemed to be all sorts of people. I saw Quakers with their hats on. The believers held forth such a strong and powerful testimony, that the world began to fall on their faces before it, one after another, one after another, one after another. The believers said, nothing can stand before this testimony. And by & by the Minister fell down out of his pulpit. Then they began to pray; but the testimony was, you need not pray — Confess your sins, turn out your Idols, sacrifice the beast — put away your lust. — And I saw one man strip off his garments one after another, one after another. And I saw Idols in their hearts, of many kinds of things, and creatures, even men, women and children I saw in their hearts as Idols; and a voice said take them out, and I saw some taking them out. And I saw a great Ox standing in amongst them with his eyes looking upward — And they said sacrifice the beast, & the work soon commenced. After this I saw Angels flying in the air as thick as stars, and they cried woe, woe, judgement, judgement! And they blew trumpets into the ears of some that thought they were preaching the gospel, and they fell to the ground, and said they could not preach — for their hearts were full of sin. I saw that their hearts were black, and they cried for clean hearts. After this I saw the Believers dancing on the water."

E. M.

What renders Edwin's gifts more remarkable is, his being a simple tone. It

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is possible that you saw him at their East house with the rest of Jesse Hancock's family, when you was at Harvard— be this as it may, he has had a number of visions of Mother & the Elders, and many others; the truth of which no one could doubt that sees him. His testimony is very heart searching. His understanding is much more clear & bright than formerly. Instead of being fractious & idle, he is happy, peaceable, loving & industrious, and his mind chiefly on the things of God.— Truly wonderful!

The Visions, Scenes, and inspired messages which have come to our knowledge in the last thirteen months would fill a volume of no small size, and they far exceed every thing we were looking for in this world. These gifts have already done much good in bringing down the haughtiness of man, and, according to the Text, in "laying us low where Mother can find us, where Mother can own us & bless us".

Infidelity stands a poor chance in these days, for it has nothing to stand upon— It would do your soul good to hear a little ten year old boy deliver a message in great power & eloquence for nearly the space of two hours, or to see a five year old girl fall into a trance & after a while return with tune, words and appropriate motions, & be able to minister heavenly sensations to all around.

Not long since I attended an evening meeting at our East family, and after the close I saw fifteen young sisters all in visions at once, and for the most part of the time, they seemed to be a very happy company. But I must stop this irksome labor & draw to a close, for I have already wrote more than I thought I could spend time when I commenced writing. So I must refer you to Elder Theogist & companions for general information.

Accept, beloved Friend, with this hasty communication, the best love & blessing of Elder Ebenezer, Eldress Ruth and Sister Antony and mine with the rest, for we all love you & feel interested in your prosperity. Give our love to as many as you feel freedom, especially mine, for I have been there & remember many good hearted souls who will in no wise lose their rewards for all their toil & suffering. Farewell.

Respects.

Elevyn Wright,
Union Village
Ohio.

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Brethren

George J. Smith Esqr. Attorney at Law }

— You are hereby authorized and instructed to include us as complainants in the Bill against Nathan Sharp relative to a settlement of his concerns as trustee in the management of the United interests of the Society at Westernion; we, as trustees of the Society at Waterviliet in the County of Montgomery claiming an interest in the premises. —

Yours respectfully,

SHAKER COLLECTION